

The IMPROVEMENT *ERA*

JUNE
1950

Orastus Snow

APOSTLE TO SCANDINAVIA

**JUNE
1950**

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APOSTLE TO SCANDINAVIA



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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

THE total amount of material in dust and gas between the stars is now estimated to be equal to that of all the stars themselves.

TWO new synthetic fibers have been developed by the U. S. Department of Agriculture laboratories at New Orleans, Louisiana. One fiber is made from cottonseed protein. It is about three-quarters as strong as wool when dry. It feels soft to the hand and has good dyeing characteristics. The other fiber is made from chemically modified cellulose, sodium carboxymethylcellulose. This material is made from wood or cotton cellulose and the salts of certain metals, including lead, copper, and aluminum. It dissolves in soapy water or other weak alkali, which makes it useful in the weaving of special fabrics with other fibers by serving as a scaffolding.

A NEW machine has been invented which sets type quickly on film without using metal. The information from the keys of what appears to be an electric typewriter is converted into a code, stored until the line is finished, then the letters are automatically spaced to give uniform line length. A decoder with a photoelectric cell projects the line onto film at the rate of six letters a second. The film can be used to make regular photoengravings for letter-press printing or plates for offset printing. With some modifications the machine could produce 3,300,000 different characters.

THE net efficiency of the human body in performing external work does not exceed about twenty percent. The other eighty percent goes into heat. The Diesel engine can be twice as efficient.

OBSERVATIONS of canaries and their sleeping habits by Dr. Gustav Eckstein reveal that canaries commonly sleep with their backs to the direction where the morning light will enter. There are light and heavy sleepers—some fall off their perches every night and return to the same spot and back to sleep. Motion and sounds made while asleep indicate that sometimes the canary brain, like ours, may be working when it should be resting.

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CAN WE MAINTAIN PEACE?

By DR. G. HOMER DURHAM

Head of Political Science Department,
University of Utah

THE loss of an American military aircraft with ten men in the Baltic Sea, April 1950, underlines the uneasy tension in world affairs. One feels only sadness, heartache, and distress for the lives lost and those bereaved, plus distress over the circumstances, if it is true, that the plane (reported unarmed) was shot down by Russian fire.

To calm minds, the distress and any agitation arising therefrom is not only properly directed against the Russians if they did destroy the plane, but also towards the general state of affairs that produced the incident. These affairs are too deep-seated and complex to present with clarity. But one is tempted to inquire what developments prompted the presence of one of our military craft in what has essentially

become, at least in the eastern half, a Russian lake? A Russian plane in the Caribbean, Puget Sound, Gulf of Mexico, would certainly raise American eyebrows, and warnings. Even if innocently blown off course, the pilot of the American craft invites our sympathy, as he was probably flying under orders not to let any of the plane's electronic equipment (reported in *Newsweek*) fall into Russian hands. If the Russians ordered the plane to land, as reported in some accounts (nearly all garbled), should the hapless pilot obey, or should he stick to his American orders not to let any of the equipment fall into Russian hands (assuming the plane traveled under such orders)? If so, why were such orders issued? What necessities prompted such hypothetical action?

These are among the questions many are asking and, in the same breath, "Can we maintain peace?"

Officials of ECA report that the American policy in Europe is to assemble such strength as to make war impossible—by discouraging Russia. Military opinion has it that Russia is capable of putting ninety divisions into the western European theater as of this month; and that the resources of the west, including the Marshall Plan—Atlantic Pact—American alliance

countries, total some twelve divisions. It is quite likely, if Russia now possesses the atomic bomb, that twelve divisions will not over-frighten ninety. The balance in favor of the west, until recently, has been the western monopoly of the bomb. The dispersion of the monopoly, or the report thereof, is a factor in the current phase of post-war instability.

Social scientists, carefully viewing the record and evaluating historical experience, suggest that the development of world community, world institutions, minimum world law, and world order under minimum world law, are essential imperatives of the day. The common denominators of human behavior and agreement, they tell us, must be found, and if possible, voluntary agreement arrived at. But will

the rulers of the various states—will the men in the Kremlin and the men of Washington—so agree, if the minimums could be ascertained and advanced?

In the shuffle, the United Nations is too much forgotten and overlooked. Its present status is unpowerful. But it represents minimum agreement based on nearly 60,000,000 casualties in human lives, and trillions of dollars in war expenditures, destruction, and devastation. Required reading for every literate human being on this planet this month should be the Charter of the United Nations. (Why not study it in your Church history club some night?) This does represent minimum agreement between the Soviets, the Americans, and all the rest as of 1945. The defeated powers, Japan and Germany, will, of course, fall into line with that basic agreement if those nations who brought the charter into being will only adhere to it.

The future of the United Nations rests with the men and women of this generation. We cannot be saved from the ravages of war in ignorance of the basic agreement it represents. We can expand the area of agreement only as we are informed as to the provisions of the charter and can demand expansion.

(Concluded on page 462)

THE IMPROVEMENT ERA



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THE COVER

In the year 1850 Elder Erastus Snow, Apostle in the Church of Jesus Christ of Latter-day Saints, was called to head a group to open the Scandinavian Mission, and under the guidance of the Lord, the northlands of Denmark, Sweden, and Norway were dedicated as fertile fields of labor in the Lord's vineyard. That this humble beginning reaped a rich harvest is attested by the fact that nearly forty-five percent of the present-day Church membership is of Scandinavian descent, in whole or in part.

M.I.A. CONFERENCE

M. I. A. June conference will convene on Temple Square June 16, with sessions also being held June 17, and 18. A drama festival is scheduled for the evening of June 15, preceding the conference sessions.

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THE IMPROVEMENT ERA

JUNE CONFERENCE

for the M. I. A.

June 17, 18, 19, 1950

BRIGHAM YOUNG sounded a direct challenge to the thousands of leaders of the Mutual Improvement Associations when he said at the time of the organization of the Y.W.M.I.A.:

I want my daughters to learn to work . . . not to spend their time for nought; our time is all the capital God has given us, and if we waste it we are bankrupt indeed.¹

He likewise pointed out what he expected when he organized the Y.M.M.I.A.:

We want our young men enrolled and organized throughout the Church. . . . We want them to hold meetings where they will stand up and speak—get into the habit of speaking—and of bearing testimony.²

The leaders of 1950 have not forgotten these admonitions of Brigham Young. They are answering the challenge by coming to the fifty-first June Conference to be called by the general superintendency of the Y.M.M.I.A. and the general presidency of the Y.W.M.I.A., together with the general boards of the two organizations.

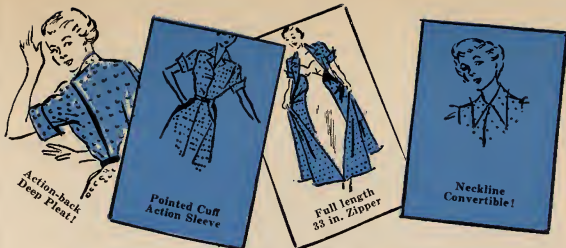
The program is well rounded to provide help and inspiration to those who lead youth. The camp institute will convene Wednesday, June 15, at the Wigwam, Mill Creek Canyon. On Thursday, June 16, the recreation institute will be held in Jordan Park, with a drama festival in the evening at Kingsbury Hall to be given twice to accommodate the leaders.

Friday's events will start off with a reception on Temple Square at eight a.m. The general sessions will convene on Friday in the Tabernacle. The dance festival, in which 5,000 will participate, will afford the grand finale of the day at the University of Utah stadium.

Saturday will be devoted to department sessions, many this year including special features for stake leaders. Saturday night's events

(Concluded on following page)

¹Leon M. Strong, *A History of the Young Men's Mutual Improvement Association, 1875-1938*, pp. 12, 13.



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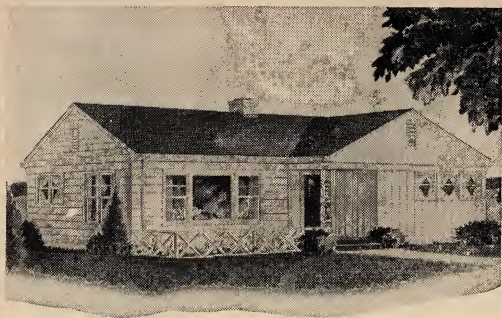
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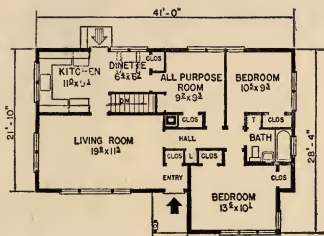
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June Conference for the M. I. A.

(Concluded from preceding page)

will be the music festival in which 1800 young people will participate, and the speech festival which will feature the various speech activities in the Church. The music and speech festivals will be held in the Tabernacle.

Sunday will offer the grand conclusion of the conference with the Tabernacle broadcast, the testimony meeting, the general session under the General Authorities, and the Young People's conference in the evening.—M. C. J.

These Times

(Concluded from page 458)

sion and usage of its provisions. What a tremendous boost to world morale, to the cause of peace, would result if President Truman were to announce that he was temporarily going to represent the U.S.A. on the Security Council, even if for a single meeting! Or if Mr. Trygve Lie were to exploit fully the possibilities of Article 99:

The Secretary-General may bring to the attention of the Security Council *any matter which in his opinion may threaten the maintenance of international peace and security.*

The sober facts of life are that we can only control and use that which we know. The United Nations will be used only at the whim of those immediately concerned with it unless world opinion becomes informed as to its future potential and makes effective political demand for its usage. It is an instrument worth repairing and strengthening. What does the charter provide? If you do not know, why not secure a copy and find out? Meantime, prayers for peace and wisdom must go hand in hand with knowledge. But we shall not be saved in ignorance in these times.

THESE PRICELESS GIFTS

By Bessie Saunders Spencer

THESE priceless gifts of life were mine—
To place upon my heart's own shrine—
A springtime wrapped in golden light,
A nosegay-June in bridal white,
The moon in ribbons of the sea,
Sun tied around a redbud tree.
These packets that the years have sent
Had vivid shades as seasons went—
That would have been of paler hue,
Had I not shared them all with you.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

April 1950

7 Two thousand priesthood leaders met in a private morning session in the assembly room of the Salt Lake Temple.

Religious problems of nearly five thousand college students enrolled in the Church institutes of religion in five western states were discussed in the annual conference of institute leaders held in the department of education offices. The theme of discussion was "Building a More Vital Faith in Our College Students."

At the semi-annual meeting called by the Presiding Bishopric, announcement was made that effective July 1, the responsibility of the L.D.S. girls' program will be transferred from the Presiding Bishopric to the Young Women's Mutual Improvement Association.

Many of the returned missionary and servicemen groups held their semi-annual reunions.

8 GENERAL sessions of the general conference continued, including a general priesthood session.

Other mission and servicemen groups held semi-annual reunions.

The schooner-rigged yacht for the Tahitian Mission arrived at Papeete, after a good voyage from the California mainland.

Early construction of a new six-story nurses' home adjacent to the L. D. S. Hospital in Salt Lake City, announced.

9 PRESIDENT J. Reuben Clark, Jr., was the speaker on Columbia's "Church of the Air."

This was the first radio program of the Salt Lake Tabernacle choir and organ to be televised. Televising of the regular network hour was limited to KSL-TV.

Final general sessions of the general conference were held.

Semi-annual general conference of the Deseret Sunday School Union held with "The Sunday School program helps to develop true Latter-day Saints" as the theme. A tribute was also given to President George Albert Smith and accepted by his daughter, Edith Smith Elliott.

10 THE statue of Brigham Young will be unveiled in the rotunda of the Capitol Building, Washington,

D. C., June 1, and later moved to its permanent place in Statuary Hall.

14 AFTER several months of bargaining, the state of Utah accepted the bid of the Church of \$72,500 for the old Salt Lake Armory lot. The state board had previously received several offers for this property, but all offers except that by the Church were below the appraisal of the Salt Lake real estate board. It is expected that the Church will exchange this property for some in the block north of the tabernacle.

16 EARL W. ALLEN sustained as president of the Hyrum (Utah) Stake, with Byron Snow and Grover Haslam as counselors. Retiring president was Edwin Clawson and his counselors, Preston Branchley and Kenneth Lyons.

Elwood J. Corry sustained as president of the Cedar (Utah) Stake, succeeding David LeRoy Sargent. Counselors are Kumen S. Gardner and Paul K. Edmunds who served in that capacity with President Sargent.

17 ROSCOE EARDLEY of the Church welfare committee and chairman of the storehouse and food-processing committee of that organization, died.

A system of financing similar to that of new chapel construction will be used in building the field house for Brigham Young University, in that the University, its friends, and alumni will be asked to raise one half of the money for the \$900,000 building. The Church will provide the other half, beginning with an advance of \$100,000. This will be used to get construction underway as soon as possible, in the hopes of having the building near completion for the 1950-51 basketball season.

19 TORLIEF S. KNAPHUS has been commissioned to complete a new monument on Temple Square in heroic size depicting the twenty-one-year-old Prophet Joseph Smith receiving the gold plates from the Angel Moroni. The monument is expected to be completed by April 1, 1951.

Lionel C. Going, native of New Zealand and president of the San Diego Branch, California Mission, appointed by the First Presidency to supervise construction of new buildings for the Church's Liahona College on the island of Tongatabu, Tonga.

22 FIRE damaged the chapel of Moroni West Ward, Moroni (Utah) Stake, to the extent of \$80,000.

Two new sports events were added to the summer activity for M Men of division nine: a golf tournament August 17-23, and a baseball round robin tournament also in August. A volleyball meet will be conducted May 10-13, the tennis meet August 19-26, and the softball tournament will be played August 16, 17, 18, and 19.

23 HILLSIDE WARD, Hillside (Salt Lake City) Stake, created from portions of Beacon and Laurelcreek wards, with Spencer L. Felsted, bishop.

Marden D. Pearson, former second counselor, sustained as president of the Sevier (Utah) Stake, with his counselors Arnold L. Peterson and Junius F. Powell. Released were President Irvin L. Warnock and Alten Christensen, his first counselor.

Daniel S. Frost, former first counselor, sustained as president of the Kanab (Utah) Stake, with Thomas L. Esplin, former second counselor, and Odell J. Watson as counselors. Released was President Israel H. Chamberlain.

Elder Harold B. Lee of the Council of the Twelve dedicated the combination San Diego Stake house and North Park Ward chapel at San Diego, California.

30 THE concluding sessions of a two-day meet in the Oahu (Hawaii) Stake closed the convention season for the 1949-50 M.I.A. year. General Superintendent Elbert R. Curtis and General President Bertha S. Reeder were in attendance.

Thomas W. Muir, formerly second counselor in the Emigration (Salt Lake City) Stake, succeeded George A. Christensen, recently appointed president of the Australian Mission. Counselors are Rulon W. Clark, who served in the same capacity under President Christensen, and Rex W. Williams.

Wendell B. Christensen, formerly first counselor in the Palo Alto (California) Stake, succeeded Henry C. Jorgensen, recently appointed to the general committee of the Church welfare program. Counselors to President Christensen are Sidney V. Badger, formerly second counselor, and Richard B. Sonne.

Imperial Ward transferred from Highland (Salt Lake City) Stake to East Mill Creek Stake in a move to straighten stake boundary lines.

Williams Ward, Bannock (Idaho) Stake, chapel dedicated by Bishop Thorpe B. Isaacson.

JUNE 1950

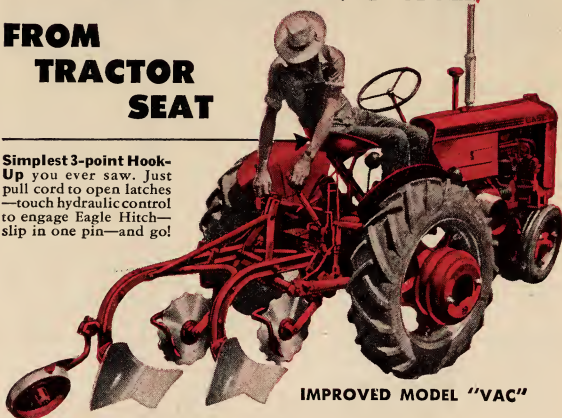
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- ☐ 2-Plow "VAC" tractor
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- ☐ 3-Plow "DC" tractor
- ☐ 4-5 Plow "LA" tractor
- ☐ Tractor Plows
- ☐ Grain Drills
- ☐ Precision Planters

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Kitchen Tips

by Connie Collins



June Salad Delight

Your family and guests will love the idea of serving Clover Club Potato Chips with salads. They not only taste good, add a festive touch to your salads, but provide the salt your body needs on hot June days.

Cooling Tasty Spreads



Clover Club Potato Chips are big (sign of U.S. No. 1 potatoes!)—that's why it's fun to spread peanut butter, honey, cream cheese or your favorite meat spreads on them. Simply delicious!

Freshness Doubly Protected!

This month the popular Party-Picnic size package of Clover Club Potato Chips is *double wax-wrapped*—keeps light out, keeps those delicious chips fresh even longer! You can help keep them fresh by keeping them out of direct sunlight, folding the top of the package after each use. And you're sure they're fresh, delicious when you buy...

Clover Club

POTATO CHIPS



ON THE BOOKRACK

VOICE IN THE WEST

(The Biography of a Pioneer Newspaper. Wendell J. Ashton. Duell, Sloan and Pearce, New York. 424 pages. Illustrated. 1950. \$5.00.)

THIS is the centennial story of *The Deseret News*, founded June 15, 1850.

Of course every student of American history and every Latter-day Saint should possess this book. The author calls it the biography of a pioneer newspaper, *The Deseret News*. It is that, but much more. It is also a living picture of the growth of an empire in the desert. Clinging to the trail of *Deseret News* history, as a multitude of camp followers, are personal, historical, heart-stirring, and thrilling events, few available in any other book. The author has "stayed with history," but romance overflows everywhere. It could not well be otherwise in the story of a newspaper cradled in the desert, which set forth, week by week and day by day, the simple drama of the struggle and strength and conquest of a people building for human good. It makes good reading.

In twelve chapters, well-documented and well-written, the story of *The Deseret News* is told from its first home in a little adobe cabin with a hand press and a scarcity of type and ink, to the modern, fully-equipped plant and magnificent organization of today. More than half a hundred illustrations add interest to the volume.

All in all, it is a worthy biography of a worthy newspaper which throughout the century has sought not only to interest and entertain its readers, but also to reflect faithfully, from period to period, the conditions under which its readers live.

Congratulations to all concerned!

May the next century be as great as the past in human service for *The Deseret News*.—J. A. W.

JAILBAIT

(William Bernard. Greenberg Publisher, New York. 1949. 216 pages. \$2.50.)

THE story of juvenile delinquency in America is ugly. Since it is one of America's gravest problems, it must be faced and solved. That justifies this volume. The shocking facts about delinquency will be a revelation to most readers. To parents it will cause a new determination to protect their children from the conscienceless elements ever seeking to lead youth into trouble. The author happily sets up his plans for reform.

Juvenile delinquency is not far away, nor is it only in the large cities. It threatens at our very doors, everywhere. This book could profitably be read by all who are charged with supervision of youth.—J. A. W.

HOW TO PRAY AND STAY AWAKE

(Max B. Skousen. Ensign Publishing Co., Los Angeles. 1949, second edition. 152 pages.)

UNDER this unusual title, the place and effects of prayer in human lives are presented. It is a thoughtful, faith-promoting volume expounding the fundamentally important practice of prayer. In eighteen brief chapters, prayer is discussed in its relationship to God, the Holy Ghost, thanksgiving, humility, faith, desire, fasting, and the family. Other chapters are devoted to: what to pray for, the necessity of ceaseless praying, prayer and the Sabbath. It is a stimulating volume written in faith, and with the desire to be in full conformity with the teachings of the Church.—J. A. W.

THE HUMAN VENTURE IN SEX, LOVE, AND MARRIAGE

(Peter A. Bertocci. Association Press, New York. 143 pages. 1949.)

THIS Haddam-House book answers in no uncertain terms the widespread fallacy that chastity among men and women is not necessary. The author shows convincingly that love under self-control leads to a philosophy of increasing joy in life. Chastity reaches into the depths of human existence and brings out the vast possibilities of making the most of love. There is no substitute for the clean, natural life. This is said by a new voice, needed in this day.—J. A. W.

THE BOOK OF KNOWLEDGE

(Publisher, The Grolier Society, Inc., New York. 20 volumes. \$119.50.)

IN school libraries, in public libraries, and in homes where the love of learning is held high, *The Book of Knowledge* has long been in evidence.

The latest edition of this, "The Children's Encyclopedia," is a colorful, purposefully organized compilation.

For more than a generation this work has ranked among the foremost of reference works for young people. It is truly remarkable how much of all that is of interest in life and literature has been presented in these pages in a way that is easily accessible and readily readable.

(Continued on page 519)
THE IMPROVEMENT ERA

"MORMON" MISSIONARIES IN A DANISH PEASANT HOME IN THE 1850's. From an oil painting in the State Museum of Art, Copenhagen.



A Famous Painting

EVIDENCE that the preaching of the restored gospel in Scandinavia left a deep and lasting mark upon the minds of many people is the painting above. It depicts with loving and sympathetic realism the impressions gained by an itinerant young Danish artist, Christen Dalsgaard, during his painting and sketching trips through the Danish countryside of a hundred years ago.

Significant in detail and of a rare, poignant beauty, this painting—above all others in the artist's lifelong career—gained for him everlasting fame when it was acquired by the Danish government for its permanent collection in "Statens Museum for Kunst," the State Art Museum, in Copenhagen, Denmark.





A CENTURY LILAC BUSH

By Frances C. Yost

(Note: One hundred years ago, Harriet Page Young set out a lilac bush which is still blooming on the Bee Hive House grounds.)

ONE hundred years ago this lilac's roots
Were planted where once sovereign
sage stood.
Amid the gray-green of sagebrush
shoots
A lady toiled with hoe to clear wild wood.
With supple palms she worked the pliant
loam—
Such pulsing roots would help the earth
to sing
And glorify the pioneer's new home.
Blooms will bedazzle; fragrance scent the
spring.

Huge purple-mauve, or feathery-white
lace:
Such galaxy, these scented, tossing plumes,
With handsome glossy-green foliage they
grace.
These florets fill the air with sweet per-
fumes.
When in its presence, this regal high bush,
I sense a solemn and reverent hush.

NO RETURN

By Berta H. Christensen

"JUST one more story," but I promptly
said,
"I'm tired, son," and hustled him to bed.
Brief as acacia bloom seen years between
That poignant hour and this one robbed of
light.
How gladly would I read until the dawn,
Could he but call tonight!

UNITY

By Evelyn Wooster Viner

I thought I saw the nations
Parade in vast array,
And I felt them far beneath me
As I knelt down to pray.
There were all creeds and colors
From every far-flung land,
But I saw us fused together
As one in the Master's hand.

A FATHER'S DAUGHTER

By Elizabeth Reeves Humphreys

HE loved the rolling thunder-drums;
A piled-up, yellow-sulphur sky;
Stood unafraid outdoors to watch
The fury of a storm go by . . .
He'd call to me,
"Come out and see."

He liked to stand with feet apart
To balance on a heaving ship,
Laughing as she fought the waves
And shook free from a storm's mad
grip . . .
Then call to me,
"Come watch the sea."

He bent the twig . . . I love wild weather
Today as when we watched together.

THESE ARE THE FIELDS

By Edythe Hope

THESE are the fields that wait,
Resurgent with new flood of life.
This is the flagrant hour of the throbbing
cycle,
Waiting . . . waiting . . . but no plowshare
comes.
No cleaving the proud soil, close-joined in
death.
These are the fields that have been sown
in hate
And shall be reaped in mold and corruption.
Here plunge the roots of the blossoming
weed,
Dark and tentacled . . . un nourished by
fragrant manna,
But fed on crumbling bone and stench of
blood,
Deep and not forgotten.
Here no bright wing of sun brushes the
panting sod;
No clear rain of April defies the bleak
drouth.
These are the fields that remember spring,
The bright blade . . . the furrow-hook . . .
the circling hawk . . .
And now must wait, old, and suddenly
alone.

HE WHO KEEPS HIS HOME FIRES LIT

By Margaret Connelly

HIS neighbors said, "This man, he is a
failure
Because his farm is weedy and unkempt!"
They had not reckoned with his gracious
kindness
And courtesy to folks. Farms are exempt
When dealing out a life of love and kind
words.
His child but heard his step and ran to
him
To show a new-found daisy from the road-
side—
One time, a shining redbud-broken limb!
His wife? I think if you could only see her
Fond smile when, back from work, he
reached the door
And saw her "fix her hair" as if a sweet-
heart
Were calling, then I know, forevermore
You would not say again, "This man's a
failure,"
For he who keeps his home fires gaily lit
Is prince of life and *cannot* be a failure—
For love is king. Oh, I am sure of it.



BABY LEFT WITH HIS FATHER

By Elaine V. Emans

HE who would come as a conquering
hero after
A day at work and lift his young son
high.
To be rewarded by a squeal of laughter
When Mother was at home, now hears
him cry
With a feeling that's akin to helplessness.
He tries the standard tricks to stem the
flood:
He makes a funny face with no success
And marvels that his very flesh and blood
is blessed with such magnificent lung-
power.
His ego sags, and he is dismayed to learn
He has at least another dragging hour
Before the little lady will return.
And see, without his personal admitting,
How short he comes of expert baby-sitting.

LIKE A CHILD . . . TO FATHER

By Georgia Moore Eberling

STRANGE how the heart can see
With clearer sight
Than can the eyes.
Today I saw you
In the spring sunlight
That gilded paths
Where you went to and fro
When I was small.

You came again
Walking familiar ways
Erect and tall.
My heart evoked your image
Plain and true—
And, like the child I used to be,
My heart ran to meet you.

PRAIRIE FARMER

By Inez Clark Thorson

HE does not see the ocean's turbulence
Nor watch its tight-clenched fist beat
at the sand;
But he can look on prairie grass that
sweeps
Like soft, green billows far across the land.
He does not feel the ocean's violence
Nor ruthless pressure of its mighty will;
But he can feel soft-fingered rain against
His face as he stands on a summer hill.
Nor does he see a harbor nor gray ships
Turn home, wave-buffed and tempest-
torn;
But he can watch the gulls like silver
clouds
Above wide fields where he has planted
corn!

RURAL GRAMMAR

By Thelma Ireland

I like a cozy, rural place
That's not metropolis,
Where trees enclose the country road
In their parentheses.

THE IMPROVEMENT ERA

PRICELESS PROSPECTS

By President George Albert Smith

ONE of the sorrows in life is to see a man or woman laid away in Mother Earth with a realization that he has refused the greater blessings that our Father offered to him, and has continued grasping at the bubble that has itself disappeared. When I think of the millions of God's children in the world who little realize the things that are really worth while, I feel exceedingly sorrowful.

If I were to think, as so many think, that now that my beloved wife and my beloved parents are gone, that they have passed out of my life forever and that I shall never see them again, it would deprive me of one of the greatest joys that I have in life: the contemplation of meeting them again, and receiving their welcome and their affection, and of thanking them from the depths of a grateful heart for all they have done for me.

But there are many, many millions of our Father's children who do not know that by partaking of certain ordinances prescribed by our Heavenly Father, husbands and wives may be united for time and eternity and enjoy the companionship of their children forever. How thankful we should be for that knowledge.

I am thankful that there has been revealed to us and made plain in this latter day that this life is not the end, that this is but a part of the plan of eternity, and that if we take advantage of our privileges here, that this is but the steppingstone to greater and more desirable conditions.

I am thankful to know that all that is good and pure and holy, all that is sweet, and all that is worth while in life may be enjoyed within the folds of the Church, and that there has not been withheld from us one single blessing that mankind may enjoy. I am thankful that the Lord has given to us

not only the Old Testament scriptures and the New Testament scriptures, but also the Book of Mormon, which gives additional testimony to the teachings of the divine mission of our Lord, and that he has revealed to us through the Prophet Joseph Smith the doctrines that are necessary for us to observe in order that we may have the companionship of our wives and our children, our fathers and our mothers, throughout the ages of eternity.

We are not in doubt as to the outcome. The Lord has not only said unto us, "In my Father's house are many mansions, . . . I go to prepare a place for you," but in the day and age in which we live the Lord has repeated in plainness certain requirements which must be complied with if we would enjoy his most priceless promises.

We are all of us passing rapidly to that time when we will be called hence. If we did not understand that there is a future life, if we did not realize that there is something more than the experience we have received thus far, if there were not anything but the vanity and vexation of life for us to live for, there are many, it seems to me, who would grow weary in the struggle that must be made for existence here. But in mercy our Heavenly Father has bestowed upon us the most wonderful gifts that can come to humankind.

Think of the tenderness of our fathers and mothers; think of the homes of prayer wherein we have been taught; think of the teachings that have come to us of honesty, industry, integrity, sobriety, purity, and cleanness of life; think of the renewal of all these cherished associations with the loving companionship of wives and husbands and parents.

(Concluded on following page)

The Editor's Page

(Concluded from preceding page)

These, my brethren and sisters, are some of the choice blessings that the Lord has promised those who live for them—and all that he has asked of us in return for the fullness of the earth, all that he has asked of us in return for the blessings of this life, all that he has asked us to do in order that we may enjoy eternal life in his celestial kingdom, is to follow the simple teachings of our Lord that he has given to the children of men, that all men may follow if they will,

and while doing it, find peace of mind, contentment, and happiness.

The gospel of Jesus Christ is not a difficult road to follow; it is the pathway of peace in mortality and gives assurance of the blessings of the Lord when life's labor on earth is completed.

Let us not be blinded by the cunning of the adversary into exchanging any of these wonderful gifts for the foolishness that attracts mankind, for the pitfalls that have been prepared by the enemy of all righteousness.

This is our Father's work, this is the gospel of Jesus Christ, it is the power of God unto salvation to all those who believe and obey it, and I pray that we who are in the earth in this our day may be renewed in determination to be loyal and faithful to those things that are righteous, and that we will live to honor him who gives all we enjoy and who offers us the blessings of eternal life, eternal progress, eternal increase in his celestial kingdom. May the Lord help us to merit his blessings, is my prayer, in the name of Jesus Christ. Amen.

Editorial

An Anniversary Year

THE year 1850 found about 11,000 Latter-day Saints in the Salt Lake and surrounding valleys. This was a small army to accomplish a huge task. The desert around them was yet to be conquered. Nevertheless, they dreamed greatly of world conquest. They had truth, before which all things must in the end bow in submission. It was their obligation to teach that truth to the whole world, for "There is no eye that shall not see, neither ear that shall not hear," until every knee shall bow before the Lord.

Through the dust of every uprooted sagebrush, they saw the coming day when the kingdom of God would cover the earth. Every plowed and seeded acre would help bring about the eternal purposes of the Lord. The pioneers were not afraid. Courage and certainty of ultimate victory drove them into the making of great plans.

In February 1850, the institution now known as the University of Utah was authorized. They were not to be an ignorant people. Filled with all learning, enlivened by the Spirit of God, they were to carry to all people the message of the

restoration of the gospel of Jesus Christ. The infant school of that day has helped shape the labors of the people. Now, a hundred years later, still clinging to the act of its creation, the University of Utah looks happily, courageously into its more mature future.

At the October 1849 conference of the Church, the great leader Brigham Young moved toward the realization of the world vision of service. Up to that time, all missionary endeavors had been confined, save in one instance—the Tahitian—to English-speaking peoples. Now the world was to hear the glad message in many tongues. Erastus Snow was called to head a group for Scandinavia; John Taylor with his group was assigned to France; Lorenzo Snow to Italy and Switzerland; with George Q. Cannon to Hawaii; and others to countries to the Far East or West.

Those who were called moved to their respective fields without delay. By the middle of 1850 they were in full activity; their labors bore a rich harvest. From these countries have come men and women, touched in their hearts by eternal truth. The whole story

forms one of the most glorious chapters in the history of the Church.

Then a newspaper was needed, one to hold the people together at home and help the people abroad. *The Deseret News* was launched, the first newspaper in the valleys of the mountains. The first number was issued on June 15, 1850. Throughout the years, the *News* has been spokesman to us at home and to those beyond concerning the hand of the Lord over his children on earth.

Thus we celebrate this year 1950, the century anniversaries of these great movements and institutions: the founding of the University of Utah; the beginning of missionary work among non-English-speaking countries; and the beginning of *The Deseret News*, a "voice in the west" to all the world.

Pride wells within us as we look to the past years. We have a noble ancestry. We are grateful for the past, and we know that a great future awaits us.

May the Lord bless and prosper these great institutions which faithfully have served throughout the years.

The ERA stands with uncovered head before their valiant, intelligent, successful toil.—J. A. W.

EVIDENCES AND RECONCILIATIONS

CXLIV

HOW MANY LATTER-DAY SAINTS ARE OF SCANDINAVIAN DESCENT?

ONE hundred years ago, on June 14, 1850, Apostle Erastus Snow with Elders John E. Forsgren and George P. Dykes landed in Copenhagen, Denmark, to tell the people of the Scandinavian countries that the Lord had again spoken from the heavens, and that the Church of Christ, freed from the age-old accumulations of error, had again been restored.¹ They had no friends nor acquaintances in the centuries-old city. Under the direction of the Lord, they began their work. Trusting in divine help they knelt in prayer and laid their plans before the Lord. In a surprising manner, seemingly miraculous, the way was opened for them. Converts were made; baptisms performed; branches organized. A rich harvest followed the labors of the first missionaries and of the many who followed them.

The simple ordinances of the gospel blessed the small groups of converts. Persecution, with imprisonment and forms of physical violence; often followed the early members of the Church in Scandinavia as elsewhere. In the face of such opposition the Saints sang their joy in the new-found truth. To them persecution seemed a small price for that which they had received!

Soon the desire to join the body of the Saints in the valleys of the Rocky Mountains of America drove many of the converts across the water, over the plains and deserts into the valleys of the Great Basin of North America, to which the people had been led by Brigham Young and their other leaders. On the journey they suffered the hardships of travel by ox team, handcart, or on foot. Some laid down their lives by the wagon trail; others reached the valley sick and emaciated, though most of them came to their destination ready to help at once in the taming of the surrounding, forbidding desert.

¹Elder Peter O. Hansen had preceded Erastus Snow's party by a month (May 11) and had quietly begun missionary work among his relatives and others.

The available records show that from 1850 to 1950, 5875 elders from "Zion" have labored as missionaries in Scandinavia, 2308 in Denmark, 2109 in Sweden, and 1458 in Norway. Seventy-three sisters from Utah have also labored as missionaries during this period—twenty-four in Denmark, twenty in Sweden, and twenty-nine in Norway. These missionaries baptized 27,492 souls in Denmark, 19,718 in Sweden, and 9,284 in Norway, or a total of 56,494 in the three countries.

One or more companies of emigrant converts from these countries made the journey to Utah nearly every year from 1851 to 1926. They brought there 13,910 Danes, 8,503 Swedes, and 3,437 Norwegians, or a total of 25,850 men, women, and children.

When they arrived, their work was not easy. They had to learn a new language and adapt themselves to new conditions. This they did unhesitatingly. They were not afraid of toil. Whatever came into their hands they used frugally. They were bound to win. Soon, despite their somewhat foreign accent, they became valiant and useful co-operators in building the kingdom of God in the West.

Their children married the youth of the land, without reference to racial origins. They were strong of body, wholesome in looks, and many were beautiful. The amalgamation became more and more complete. In the course of time,

Scandinavian blood flowed through the veins of thousands of Latter-day Saints born on the American side of the Atlantic.

A survey was recently made² to honor in this Jubilee year the many who have labored for the gospel's sake in Scandinavia, to determine the number of Latter-day Saints in the stakes of Zion of Scandinavian descent, full or partial. While incomplete, it indicates closely the fruits of the labors of Erastus Snow and the hundreds of missionaries who have labored at various times in the Scandinavian lands.

Six hundred and eighty-one wards and branches reported. Forty-five percent of their membership was found to be, in part at least, of Scandinavian origin. Since few units reported from known Scandinavian centers, the percent would undoubtedly have been higher if more units had reported. As it stands, the forty-five percent shows how the blood has spread throughout the Church.

In the attempt to determine where the blood of northern Europe is most predominant, the reports were segregated for six Utah counties, with results as follows:

	Percent
Sanpete and Sevier Counties	78.0
Box Elder County	64.8
Cache County	52.9
Utah County	50.0
Salt Lake County	45.0
Weber County	36.7
For 681 Units	44.8

Similar results would undoubtedly be found among any of the peoples who have accepted the gospel and joined the Saints in the stakes and wards of Zion.

The Church becomes a huge melting pot of seekers after truth. At last the kingdom of God will be as one people in spiritual and in physical inheritance.

That gives courage and zest in our toil for the spread of the gospel of Jesus Christ.

²This survey was made by John F. Oleson under the direction of the Presiding Bishopric in cooperation with the committee on information and statistics of the Council of the Twelve.



In towns and villages the Scandinavian Saints strove hard to fulfil their part of the covenant the Lord had made with them to bring them to Zion . . .

By William Mulder

ENGLISH DEPARTMENT, UNIVERSITY OF UTAH

One of a Family, Two of a City,
They Believed in the Promise:
"And None Shall Stay Them"

THE history of the Scandinavian Mission is threaded with bright incidents ranging from the miraculous to the warmly human, from the healing of the sick and the confounding of mobs to the slow hoarding of pennies to hasten the day of the Saints' deliverance from Babylon. Running through the pages of the mission periodical, *Skandinavians Stjerne*, and the early journals and letters of converts and missionaries is a strong sense of the Lord's intervention on their behalf as they strove to fulfil their part of the covenant the Lord had made with them to bring them to Zion, far from the incessant wars of kings, from Europe's poverty without hope of relief, and from futures barren for growing children. If history was an unfolding of God's will, then in the appointed gathering they felt they were playing an historic role, and with gratitude and pride they recorded every trial and every blessing as evidences of the Lord's purposes with them.

THEY ENDURED

This frame of mind makes of Scandinavian mission history, as the converts themselves saw it, a series of remarkable episodes in which heaven seemed to sustain their most humble efforts. It is a record of triumphant spiritual manifestations—the sick made whole, enemies routed, prophetic dreams and visions enjoyed, tongues spoken

ties have been obliged to acknowledge the fruits of a good doctrine."¹* In their strength and energy and aspiration they gave the lie to those who called "Utah's accessions from Europe . . . simple, ignorant people, beyond any class known in American society, and so easy victims to the shrewd and sharp and fanatical Yankee leaders in the Mormon



If the Saints were shut out as missionaries, they found work at this or that and passed the contagion of their message to fellow workmen.

and interpreted, the signs which follow believers multiplied—a pentecostal outpouring of gifts so widely experienced and reported that it seemed a special dispensation for Scandinavia. But their history is also a record of very human works, a picture of the Saints performing their own miracle of deliverance even as they stood in the presence of the miraculous. "Many of our brethren," they wrote from the branches, "have so improved their manner of living, the civil authori-

church,"² "ignorant classes, who are easily influenced by the double appeal to their passions and their poverty."³ Ole Rølvaag, the novelist, nearer the truth, called immigrants from the same class "giants in the earth." "Poverty" and "ignorance" were evils for which America itself was sure remedy. This fact was one of Mormonism's enthusiasms. George Q. Cannon after a visit to the Scandinavian Mission in 1862 could predict:

*Numbers refer to bibliography at end of article.

Transplanting the Saints to Zion will benefit them in every way if they will do right. With all the rest, their physical beauty will be increased. They are already strong and robust, but handsome forms and faces will . . . become common. The heavenly influence of the Spirit of the Lord, with more favorable circumstances and a more generous diet, will effect this.⁴

This was the hope; and Christian Madsen in a letter from Aalborg in 1861 expressed the yearning: "Everywhere among the Saints the next year's emigration is almost their every thought. This circumscribes their prayers, their anxieties, and their exertions." These prayers, these anxieties, and these exertions were the strong pulse of Mormonism in Scandinavia, a rich mingling of faith and works in a healthy bloodstream sustaining the Saints in persecution, in their proselyting, and in their preparations to go to America.

The persecution began early. Often it was no more than prosecution under existing conventicle acts, as in Norway and Sweden, which made it unlawful for any dissenters to carry on religious activities considered to be the sole province of official Lutheranism. But it was just as often violent abuse generated by mistrust and misunderstanding. Copenhagen, Scandinavia's largest city, was the gospel's first fruitful field: the humbler sections of the city yielded willing listeners, but, along with them, the rabble. Sometimes roughnecks would do nothing more than stand on the

benches during a service, hats on, smoking cigars. At other times they would break windows, pile the benches in a heap, rip casements and door paneling. Owners of the rented halls occasionally obtained redress as taxpayers, but as a religious sect the Mormons received indifferent protection. One early convert, a burgher of Copenhagen, at times used the privilege of his class to obtain militia who were posted with fixed bayonets at the door or in the aisles during the service. In 1852, eight hundred and fifty Mormon names appeared on a petition to the Danish parliament asking that "our persons, goods, and property may be protected in our worship according to the freedom which the Constitution grants."

Sometimes the violence was personal. Homes of new converts were scenes of attack. What was mere excitement in the cities might take the form of a special vengeance in the villages, as a result of intensity of distrust of a neighbor who had allied himself with a foreign "ism." A mob burned down the dwelling of Jacob Johannes Bohn, crying, "Let's baptize the Mormon priest in his own blood." Bohn crawled back after the debacle, searched among the ruins, and praised God that his journal containing fifty hymns written for the new faith had not been destroyed. Hans Peter Jensen, a sturdy smith, had to flee from Aalborg when a crowd of four hundred stormed his

cottage, tore the tiles from the roof as brickbats, and made a shambles of the place. Peasant girls held stones in their skirts while others pelted, chanting, "Call on your God now and see if he will help you!"⁸

Banishment in Sweden, imprisonment on bread and water in Norway, and mobbings in Denmark were the early lot of the Mormons. Nevertheless, after a year of labor, Erastus Snow could report to Brigham Young, "I now feel that the shell is broken in old Scandinavia. If we are banished from the country, the work will spread." Missionaries, drawn from among the new converts, traveled two by two through the provinces, venturing wherever fortune favored them or the letter of the law allowed. If standing up was construed as preaching, they preached sitting down; if religious services were forbidden in homes, they held "conversations," while neighbors darned stockings or mended fishing nets to disguise the fact that they were listening to the gospel. ("When I get home, I shall probably have to pull out all the stitches. When I hear some of those wonderful truths, my hand makes such large stitches I am sure the patch will never hold"⁹); if, after imprisonment or court examination in one place they agreed not to proselyte, they went on to another and sent fresh elders in their stead who had made no such promise. Where they

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If existing laws forbade religious services in homes, converts—as home missionaries—would hold "conversations" while daily household pursuits went on as usual.

SCANDINAVIA... Fruitful Gospel Field

By Albert L. Zobell, Jr.

RESEARCH EDITOR

FROM the humble yet firm beginning made in the old Scandinavian Mission a full century ago by Elder Erastus Snow of the Council of the Twelve, who was assisted by Peter O. Hansen and John E. Forsgren, have come thousands of converts, and today four missions are functioning: Danish, Swedish, Norwegian, and Finnish. In addition, the missionary endeavor was carried on in Iceland for two score years or more, and what little work has been done in Russia has been under the auspices of the Scandinavian missions.

A group of missionaries left Great Salt Lake City soon after the October 1849 conference, together with other Europe-bound missionaries, and in the words of Elder John Taylor, himself en route to open the French Mission: "Snows have fallen on our right and left, before and behind, but with the exception of a slight fall on the Sweetwater, and another on the day of our arrival at Fort Kearney [Nebraska], we have escaped unharmed."

Arriving in Great Britain, the three missionaries assigned to Scandinavia were outfitted for their labors by the generous Saints of that mission. Here Elder George P. Dykes joined the group. He had been instrumental in introducing the gospel to a Norwegian settlement in La Salle County, Illinois, in 1842.

Elder Hansen, born in Copenhagen but a long-time member of the Church in America, was the first elder to set foot in his native land, arriving May 11, 1850. He met President Snow and Elders Forsgren and Dykes as they arrived in Copenhagen June 14, 1850, with the report that he had already published the tract "*En Advarsel til Folket*" ("*A Warning to the People*"), but with the exception of some honest but persecuted Baptists, he had found few interested in the message he had. The work

in Copenhagen was begun among the Baptists, but soon spread to the membership of the Lutheran or state church.



Nestled cozily around the base of the famous Church of Our Redeemer were many quaint buildings one of which was chosen by the Copenhagen Saints as a favorable location to conduct their meetings in the 1850's.



Erastus Snow, youthful Apostle in the Church of Jesus Christ of Latter-day Saints sent to open up new fields of missionary labor in the Scandinavian countries.

President Snow later testified that the Spirit of the Lord indicated that his missionary work should begin in Copenhagen, and that "the Lord has visited the believers with many visions, and dreams, and manifestations of the Holy Spirit, and some have told us that they have seen us in vision before we came."

President Snow, cautious to a fault lest an unprepared person take upon himself the covenant of baptism, purposely put off the performance of that ordinance until the Spirit whispered so, and consequently the first baptismal service was not held until August 12, when fifteen persons entered the Church.

Elder Forsgren took leave of his brethren on June 19 for a visit to his old home in Gefle, Sweden. There he found his brother, Peter Adolph Forsgren, and his sister, Christina Erika Forsgren, still living on the old family homestead. His father, a seafaring man, was absent. But there was little joy in the reunion. Peter had what his physicians said was to be a fatal case of consumption. After prayerful consideration, Elder Forsgren anointed his brother with oil and blessed him. He was healed and was baptized July 26, 1850, being the first person to accept the gospel in Scandinavia.

But there was no religious liberty

THE IMPROVEMENT ERA

in Sweden. Elder Forsgren had to carry on his work quietly. He had translated into Swedish Orson Pratt's "Remarkable Visions," but the printer refused to print it. He then circulated his manuscript among his growing circle of friends.

The healing of Peter Forsgren brought matters to a head. The Swedish elder from America was arrested and charged with healing the sick. The chief priest, who was at the trial in Gefle, had Peter sent for and examined, believing that the man was still sick. The doctors could not find anything the matter with him, and Peter Forsgren bore a testimony almost as strong as that of his brother.

Elder Forsgren was finally placed on board an American-bound ship, but he made friends with the crew, and they allowed him to escape into Denmark where he joined his missionary brethren.

And what of Peter Forsgren? He emigrated to Utah after being a stalwart of the Church in Sweden for a time, and he lived a full and useful life in Brigham City.

At the close of the year 1850, there were about 135 members of the Church in Denmark, organized into branches at Copenhagen and Aalborg. Twelve of the local brethren had been ordained to the Lesser Priesthood, and President Snow had published his "*En Sandheds Röst*" ("A Voice of Truth").



Among these picturesque city dwellings in Christiania (now Oslo), Norway, the Saints rented their first meeting hall and official headquarters for the Norwegian branch of the Scandinavian Mission in the early 1850's.

Danish with the help of a learned Danish woman. It was published in 1851.

A Norwegian sea captain, Svend Larsen, visited President Snow early in September 1851, inquiring about the Church. The result was that when Captain Larsen sailed for home the next day, a missionary, Elder Hans F. Petersen, was on board his vessel. It seemed that the "prince of the air" himself was determined that no elder was to set foot in Norway, but the little vessel finally arrived at Österrisör, Norway, where Elder Petersen was given the hospitality of Captain Larsen's home.

The following day Elder Petersen began tracting, and the second day Captain Larsen applied for permission for the missionary to hold Sabbath-day meetings in the schoolhouse. This aroused the local priest's ire.

Being haled before the mayor of Österrisör, Elder Petersen learned that he had left Denmark too fast. He had neglected to call for a passport that would enable him to travel in Norway. Captain Larsen vouched for him, and the missionary escaped sentencing. He wrote to the authorities in Aalborg, Denmark, to forward him the necessary papers, but this appeal fell on deaf ears. He and Captain Larsen returned to Aalborg, arriving on September 23. That evening Captain Larsen became "Brother Larsen" by entering in at the gate of baptism.

Early in October Elder Petersen was back in Österrisör, Norway, this time with his necessary papers in order, and this time with a companion. In the next few weeks mob violence was aroused, and the elders found that the restored gospel was unconstitutional in Norway, and hence the officers were waiting for them to charge them with infringements of the law. Nevertheless, on December 7, 1851, Elder Petersen met with three men, Svend Larsen, Peter Adansen, and John Olsen, at Brother Larsen's home, and after

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Swedish Mission headquarters of the present day. Svartensgatan 3, Stockholm.



The present-day headquarters for the Church in Copenhagen, Denmark, corner of Borups Allé and Priorvej, Frederiksberg.

which gained immediate popularity and was to become an old standby of missionaries laboring in that land for years. The Book of Mormon, which Elder Hansen had begun to translate as a hobby while a resident of Nauvoo but never did have quite the time to complete, was well on the way to being translated into

In Norway, headquarters for the Norwegian Mission are housed in this handsome building, Østerhausgaten 27, Oslo.



A flame was kindled

By Nelson White

OF THE ERA EDITORIAL STAFF

in the

NORTHLANDS

Below: Two views of a famous Viking monument at Jelling, Denmark. Here, told in ancient carvings and runic letters, is the story of the beginning of Christendom in Scandinavia. The decoration shows Christ entwined by the branches of the old Yggdrasil, the "tree of life" of Norse mythology.

DRIVEN by a howling nor'wester on an early June morning in 1850, the sturdy little steamer *Victoria*, of Hull, England, pitched and tumbled its way down through the *Öresund*, a famous waterway between the ancient kingdoms of Denmark and Sweden. For four wearisome days and nights the steamer had battled the hurricane-whipped North Sea and its sister oceans, the angry, roaring *Skagerrak*, and the sullen, leaden-gray *Cattegat*.

Drenched by the salty spray and chilled to the marrow by the unaccustomed clamminess of the atmosphere, three young missionaries offered a silent thanksgiving prayer and a fervent appeal for strength, courage, and insight to face the problems in the countries where soon they would set foot.

They had come a long way from the valleys of the Rocky Mountains in faraway America. They had crossed Indian-infested prairies and braved the storms of the great Atlantic to bring a message of joy and hope to the people of the Northlands. They were missionaries for what seemed a strange, new church, a church which—alone among all the world's churches—claimed guidance through direct revelation. This was indeed, a preposterous statement to the ears of all ordained ministers of other faiths who sat in state-protected security and loudly decreed that such things were a snare and a delusion.

The leader among the three missionaries was Erastus Snow, an apostle in this new Church of Jesus Christ of Latter-day Saints. A companion was Elder George P. Dykes. These two were newcomers to the Scandinavian shores, but the third man, Elder John Erik Forsgren, a convert to this new faith in America, was of Swedish birth and education.

On the Copenhagen docks, among the roistering crowds of a busy waterfront, they were met by Peter O. Hansen, who had arrived independently of the others some



Ready for a sunny day of harvesting in Denmark of a hundred years ago.

thirty-three days before. Elder Hansen was a Danish-American who had embraced the gospel in Boston, Massachusetts. In his bosom burned the same zeal and courage so characteristic of the other three.

Elder Hansen guided his newly-arrived fellow missionaries skillfully along the wharves of his native city. The cries of fishwives hawking flounders and herring could be heard above the clamor set up by energetic tradesmen and haggling, aggressive, pushcart hucksters. Husky stevedores shouted with raucous voices, and ragged loafers argued with pert urchins. Through

all this hustle and bustle, strange and foreign to the eyes and ears of his companions, Peter O. Hansen led them to a humble, secluded room which he had rented nearby. Once within the walls of this temporary retreat, the four elders knelt down and thanked an all-merciful Heavenly Father for their safe arrival in their new mission field.

Under the guidance of the Spirit of the Lord, Erastus Snow dedicated these three northlands of Denmark, Sweden, and Norway as true and fertile fields of labor in the Lord's vineyard. Out of these should flow, to the glorification of the "New Zion in the West," count-



Sturdy and unrelenting brown is found among Norway's sons of fjord and field. Here is a Lofoten fisherman with a nice "family dinner-table size" codfish.

pression. But individual thinking stirred and stirred, and various factors during several centuries combined to produce a new religious awakening. The trend was officially legalized in 1849.

The beginning struggle between the peasantry and the upper classes also went far toward a mighty revival.



Each district in the Scandinavian Northlands has its own distinct and individual garb, in men's attire as well as in women's dress. The Hardanger costume above is regarded as one of the prettiest in Norway.

less thousands of converts gleaned from among the many truth seekers, in whose hearts was a longing for the principles of the gospel.

The field, indeed, was "white already to harvest" and ready for the sickle of the reaper. Awaiting them were the millions of people in the three Scandinavian countries, as yet without a spirit of religious awakening. Various forms of Christianity had been successively introduced and established by compulsion throughout a period of nearly nine hundred years.

Carved in 980 A.D. in the fabled, mystic runes of Viking days, a famous monument at Jellinge, Denmark, boasts of the "first" authentic religious victory. In tortuous lines, running round the rough-hewn granite surface, this message from days of warfare and heathen conquest can be deciphered. Translated into English it reads:

Harald, King, commanded this memorial rock to be hewn in memory of Gorm, his father, and Thyra, his mother; that Harald who won for himself Denmark entire and forced Christendom upon the Danes.

In Sweden in 1527 A.D., Gustav Vasa enforced the change from Catholicism to Lutheranism by royal decree; in Denmark and Norway, opinion and intrigue seesawed along during the reign of several sovereigns, until various bloody wars and destructive uprisings settled the question in favor of Lutheranism against Catholicism many years later.

Neither belief, however, imposed as it was by governmental decree, had sprung from a deeply-felt popular yearning for religious ex-

The official Scandinavian clergy were so completely identified with the dominant ruling classes that the religious awakening was an aggressive assertion of lower-class cultural autonomy. The common people expressed their determination to decide for themselves where the essence of religion lay.

Amazingly, a message of hope and joy and enlightened religious interpretation spread like wildfire. It was now preached up and down the Scandinavian peninsula and throughout the Danish isles by these young Mormon missionaries from America. The spirit of self-complacent Lutheranism was rudely awakened and had to face this new threat to its security. It arose and roared like an angry lion!

"These people are utterly untrustworthy!" fumed the clergy at mass meetings held in cities, towns, and hamlets. "Imagine for yourselves," they shouted to their audiences, "their preposterous claims of golden plates, with mysterious characters graven upon them and translated by their so-called prophet through the gift and power of God! It's blasphemy! It's profanation and sacrilege!"

"What about the ancient relics found in hills and fields and bogs throughout our country?" would come a challenging cross-question. The owner of the voice would stand up that all might see him. Tall and bronzed, a true son of the soil, he would be secure in his knowledge

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The "Sunday best" in Sweden's country districts of a hundred years ago took many forms according to the occasion at hand. Here the man's somber garb indicates the passing of some ancient stalwart of the family.

THE 1950

MORMON BATTALION TREK

The Yuma Indian Orchestra furnishes the music at an elaborate banquet and fireside program near the Yuma Branch ward chapel.

ON the evening of March 19, 1950, nine large buses containing 310 men and women rolled into Salt Lake City, ending a trip of more than 2,000 miles taken in commemoration of the famous Mormon Battalion march of 103 years ago. During the seven days' time that the trekkers were away from Salt Lake City, they had traveled to San Diego, California, via Mesa, Arizona.

In the summer of 1846 the noble and God-fearing ancestors of the modern trekkers were called by the government of the United States to furnish five hundred men for the purpose of participating in the war with Mexico. In response to that call, more than the number asked for, known as the Mormon Battalion, left Council Bluffs, Iowa, on July 20, 1846, and marched via Fort Leavenworth, Kansas; Santa Fe, New Mexico; Tucson, Arizona; to San Diego, California, arriving on January 29, 1847. The battalion traveled a distance of over two thousand miles in one of the longest marches ever made by infantry in history. Through the latter half of the march, they opened a new route to the Pacific Coast through a most difficult and almost impassable country.

The 1950 Mormon Battalion was composed of Sons of Utah Pioneers and their wives, many of whom were direct descendants of the original Mormon Battalion members. Harold H. Jenson, a past president of Sons of Utah Pioneers, was from the beginning one of the leading exponents of the trip.

In contrast to the extreme difficulties experienced by the 1846-1847 Mormon Battalion members and the long and arduous trip made on foot by more than five hundred men through deserts, mountains, and plains in a half-starved, half-clothed, and bedraggled condition, the 1950 Mormon Battalion trekkers rode in comfortable buses and

were entertained elaborately by hundreds of people at every stopping place along the entire route. Their trip was a pleasant journey in honor of the hero trail breakers of one hundred years ago.

Before leaving Salt Lake City, the 1950 trekkers were organized after the pattern used by the Mormon Battalion. The commanding officer was Lieutenant-Colonel Fred E. Curtis, the 1950 president of the Sons of Utah Pioneers. The Adjutant was Major Richard A. Lambert, second vice-president of the Sons, who was placed in charge of making arrangements for all programs, hotel reservations, transportation, and other details for the trek.

The trekkers were divided into five companies similar to the division made of the Mormon Battalion of 1846-1847. Ernest R. McKay, first vice-president, was designated as captain of Company A. Dr. W. L. Worlton, third vice-president, was appointed captain of Company B. Judge Jesse P. Rich, immediate past president, was captain of Company C. Captain of Company D was Parley P. Giles, secretary of the S.U.P. who also served as historian. And the captain of Company E was P. LeRoy Nelson, judge advocate of the Sons.

By appointment of Elder George F. Richards, President of the Council of the Twelve, Milton R. Hunter of the First Council of the Seventy represented the General Authorities of the Church on the trek.

On March 13, Monday morning at 6:00 a.m., the nine buses containing the trekkers left Salt Lake City and headed south on the 2,000-mile jaunt. That day they



Judge Jesse P. Rich and Benjamin Wadman with the Mormon Battalion flag of 1846-1847, and one of the swords of the original battalion.

traveled to the north rim of the Grand Canyon.

Following breakfast at the Grand Canyon on Tuesday morning, March 14, the officers decided that the trekkers should get acquainted with their uniforms, which were replicas of the ones worn by the United States soldiers during the war with Mexico over one hundred years ago, and that they should also learn the principal tactics of drilling; thereupon orders were given for all battalion members to report in full uniform for drill. While they drilled and learned their military tactics, "Old Man

THE IMPROVEMENT ERA



By Milton R. Hunter
OF THE FIRST COUNCIL OF SEVENTY



Mormon Battalion trekkers drilling on the rim of the Grand Canyon.

Sol" climbed high into the heavens. Finally the officers concluded that a marked degree of efficiency had been attained, and the trekkers headed south toward Mesa, Arizona, where they were to be on parade at 4:00 p.m. A full hour before the appointed time, the city streets were lined with thousands of enthusiastic spectators, including the high school band members attired in their colorful uniforms, anxiously awaiting the arrival of the caravan. Four o'clock came and passed. Shortly after five word was received that the trekkers would not arrive for another hour or more, and the parade would be called off. Disheartened and discouraged, practically all of the spectators dispersed.

Finally the nine buses pulled into town, and the trekkers decked themselves out in their quaint old uniforms. Spectators or no spectators, they were going to put on their parade—and they did! To the beat of the drums and the commands of the officers, they marched down the street to the city auditorium known as the Mezona Hall. Here a delicious dinner was served to more than three hundred hungry trekkers and a number of local guests, and then they were all ready for a big evening's entertainment. Approximately 2,000 people, by special invitation, assembled in the large auditorium of the Mezona where an outstanding musical show was presented. The battalion members were interested to learn that all of the participants were drawn from local talent.

Following the musical show, the Sons of the Utah Pioneers presented a program which was conducted by L. Harold Wright, president of Maricopa Stake. Among those who spoke were Governor Dan Garvey of the state of Arizona, President Wright, Ernest R. McKay, and President Milton R. Hunter. One of the highlights of the entire program, and of many of the other programs on the trek, was the beautiful singing of Dorothy Kimball Keddington, the "sweetheart of the Sons of Utah Pioneers."

President Fred E. Curtis presented to Governor Garvey a gold spike, suitably engraved, symbolic of the connecting of the Atlantic and the Pacific oceans by rail on May 10, 1869. Also, an official seven-pound copper key to Salt Lake City was presented to the mayor of Mesa by President Curtis, representing Mayor Earl J. Glade of Salt Lake City. Since Mayor Glade was unable to go on the trek, he recorded a message which was used at the presentation of a key to the mayor of each of the cities where programs were held.

Square dancing was enjoyed until midnight. Then came the time to find night's lodging. The good people of Mesa took the 310 Mormon Battalion trekkers into their homes as guests. After everyone had received accommodations, dozens of disappointed people were there at the Mezona with their automobiles, lamenting that they did not have the privilege of extending their hospitality to their neighbors from Utah.

Wednesday morning the trekkers visited the Arizona Temple and the

beautiful temple grounds. While in the house of the Lord we listened to Dr. Avard Fairbanks of the University of Utah describe the paintings on the walls which he and other members of his talented family had produced.

Soon the captains shouted "all aboard," and the caravan was again on its way. Upon arriving at the Gila River near the little Arizona hamlet of Sacaton on the Pima Indian Reservation about thirty miles south of Mesa, the caravan struck for the first time the historic old Mormon Battalion trail. From that point forward to San Diego, the trekkers traversed the trail as nearly as the present-day highways permitted. Thus they observed the extremely barren, desolate, rugged, and sandy terrain that the battalion members encountered in their efforts to open the first road to the Pacific Coast through that bleak desert region.

The majority of the buses arrived at Yuma, Arizona, by four in the afternoon, but bus number one was missing. Motor trouble had developed, and the bus was stalled sixty-four miles east of town. About a mile from where the trekkers were stalled, a young man and his bride of only four days had a car accident, seriously injuring both. For two and one-half hours while waiting for the ambulance to arrive from the hospital, Martha Jensen, George Cox, and Dean Andrus of the Mormon group administered first aid to the victims of the accident. Mrs. Jensen, a trained nurse, knew exactly what should be done.

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SCHLOSS WACHENDORF, AN ANCIENT CASTLE RICH IN THE FAMILY LORE OF THE VON AU ANCESTORS.

VILLAGE OF OBERNAU, ANOTHER STORIED LOCALITY CONNECTED WITH THE LIVES OF MANY BRANCHES OF THE FAMILY VON AU.

NEVER —GIVE —UP!

—By Emilie C. P. Jordan—



I STILL can't believe it sometimes, but I can now go as far back in my genealogy as the year 1081 A. D. I found this out recently, that it pays great dividends if you never give up.

Since 1933 I have been engaged in genealogical research, at which time I was still living in Germany. I took every opportunity during vacations (the spirit of Elijah urging me) to go to various ministers in the villages where some of my ancestors had lived. With the help of these ministers I was able to gather my genealogy back to about 1600. Farther back most records had been destroyed during the Thirty Years War.

On one line especially I could find no records prior to 1739. My great-grandmother on this line, Anna Maria Von Au, was of the nobility. But the pastor wrote me there wasn't anything else to find. Yet my mother

used to tell me what great people this family were back in the olden days, and that in some old castle over three hundred pages of the family genealogy were stored. At the time I thought it a pleasant fairy tale, handed down from one generation to another, and gave it no further thought.

Coming to the United States in 1937, I was given a patriarchal blessing in New York which promised that I should be a "savior on Mount Zion" for my kindred dead. Then we moved to Salt Lake City. Other duties and the war intervened, and I was doing hardly anything on my genealogy. But

I have to thank my dear husband and companion for getting me back into activity. He asked me about two years ago to straighten out his and my own genealogy and have the sealings done. He said, among other things, "If you only write one sheet a day, you will get it done by and by." I took his advice and have continued with the work ever since.

He also said, "Why don't you try again on your nobility line, and write to Germany and see if it cannot be connected and find your genealogy somewhere?" So I wrote to a woman of my acquaintance, well-known

among higher circles in my home town. She referred the problem to a friend, a retired pastor, and for over forty years a genealogist in Württemberg, South Germany. This good man wrote me right away

and informed me that in the big archives in Stuttgart he had found a large pedigree of my line, under the spelling of Von Ow instead of Von Au, the pronunciation being the same. He could not find the link connecting my fourth great-grandfather with this pedigree, but he said he would do his very best to find a connection.

So I waited. Not long after, he wrote that he had been traveling back and forth in my behalf, and called it "wahrlich eine mühselige, romanhaft anmutende Ahnenjagd!" which means "a truly tedious, romantic hunt for ancestors!" As he and one of the

archive directors were about to give up the hunt, this very learned archive genealogist, who knows every angle about genealogy in those old records, showed my genealogist a page in a book which said, "Albrecht XVII. Von Ow has numerous descendants, who write the name slightly changed, namely Von Au or Von Aw, and live scattered in the following towns and villages . . . in Württemberg, America, and Switzerland." Among the towns mentioned was the village Neuenhaus, where some of my ancestors had lived, and where I myself was born!

From then on, he had it easy. He sent me my pedigree back to the year 1100, as far as my twentieth and twenty-second great-grandparents. But no families were sent. For further details I was referred to two volumes: *Taschenbuch der Adligen Haesuer 1891* and *History of the Family Von Ow*, by Theod. Schoen. The latter book, he wrote, was printed in Muenchen in 1910 "and cannot be bought anywhere."

My husband again came to the rescue. "Why not go down to the genealogical library and see if the book is there?" I went right away. With the help of a wonderful and very efficient researcher there, Mrs. Hofer, I soon found *Taschenbuch der Adligen Haesuer 1891*. I was so excited that day I could hardly wait until I had found my family in it—my own beloved great-grandfather and great-grandmother were listed in this book, and it gave their genealogy back to 1589! Just think, my own family right here in a book at our own Church genealogical library, and I had lived here ten years never knowing it until a genealogist from over there

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THE IMPROVEMENT ERA

INSPIRATION

By Elizabeth S. Norris

MISS AMY adjusted her glasses. It couldn't be ... and yet it was!

EVEN when the train started moving, Miss Amy could scarcely believe she really was on her way to New York. Although for years she had dreamed of a trip to the great metropolis where dreams come true and where, according to Miss Amy, spectacular success was assured, it had never until this moment been even remotely related to reality.

There had been a time, long, long ago, soon after her graduation from high school, when she had dared propose to the family that the money Grandma Allen had left her be used for an art course in the great city toward which she was now on her way, for Miss Amy had been clever with pencil and brush and secretly planned to be an artist.

Dad had laughed at her, and then, seeing that she was serious, had set his foot down with his usual firmness.

"Don't be a ninny, Amy! You'll go to normal school as we've always planned. Schoolteaching is a proper career. It's a safe and sensible job for a woman."

Her mother had smiled at her wistfully. "Dad's right," she whispered, "but I know how you feel." Whatever notions her mother had cherished in her youth had long since been dispelled by years of household drudgery and bringing up a family of six boys and Amy.

So Amy had entered normal school.

When she had finished, she accepted the role of fifth-grade teacher back home, which position she'd maintained for thirty years.

Miss Amy sighed as she watched the flying landscape.

No doubt it had been all for the best. After her father's death she'd supported and cared for her invalid mother. When her mother, too, passed away, she'd lived on in the shabby house at the edge of town, cooking her own meals, spending the long evenings correcting papers and planning lessons for



each succeeding crop of fifth-graders.

Her brothers long since had homes of their own, but invariably they considered her the solution in any domestic or financial emergency. How many times had she been called upon to contribute of her meager savings to tide some one of them over a crisis? She'd long ago lost count.

Romance? There'd been a young man, almost forgotten now, who'd been more than fond of her. But her mother's illness had put off their plans from year to year till he'd become discouraged and found a wife elsewhere.

She'd learned to love teaching. Deprived of a family of her own, she'd made her pupils her family. Not only was she firm in her determination that they grasp and digest the fundamentals of the three R's, but she was also almost fanatical in her desire to instil in them appreciation of the beautiful. In this

way her artist's soul found expression. In discussing a bird, a flower, or a sunset, she became almost lyrical. Some snickered, some were indifferent, but there were those in whom there seemed to be awakened a dawning appreciation of the God-given miracles of nature. Did this appreciation last? Did it bear fruit? She never knew.

New York was all Miss Amy had anticipated. Ever an idealist, she saw only that which she wished to see—the wonder and the magnificence of it. To the squalor, the worn, disillusioned faces in the subways or on the streets she was wholly oblivious. Strangely she felt neither the timidity nor the bewilderment common to the newcomer. She gloried in the immense buildings, the great stores with their tempting, unbelievable luxuries on display, the Great White Way, and the magic of the theaters.

It was only at night when she

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ON June 18, 1850, Elder John Taylor, who later became President of the Church, with his two companions, Elders Curtis E. Bolton and William Howells, arrived at the small seaport town of Boulogne Sur Mer in the north of France, where for the first time on French soil missionary work was started.

Nearly one hundred years later President James L. Barker and his wife, Kate Montgomery Barker, landed at the burned harbor of Le Havre, May 10, 1946. From there they traveled through the bombed towns of Normandy on their way to Paris where, for the third time since 1850, the French Mission was reopened for missionary work.

During these hundred years the history of the French Mission is one of persistent but interrupted attempts to organize and maintain missionary effort in the French-speaking parts of Europe. Political upheavals and wars have been the most important opposition to the growth of the French Mission. In 1852, in the morning of a despotic overthrow of the government and on the eve of another revolution, Elder Taylor was forced to leave France.

Louis Napoleon by his famous *coup d'état* had overthrown the first republic succeeding the government of Louis Philippe. . . . Paris was in the hands of the soldiers; her streets had recently been soaked with blood; many of the buildings had been battered down into shapeless ruins. (*Life of John Taylor* by B. H. Roberts.)

While in France, President Taylor accomplished a great deal in establishing contacts, making converts, and laying foundations for future missionary work among the French people. One of the most important things done under his direction was the translation of the Book of Mormon into French. The translation was made by one of President Taylor's first contacts, Louis Bertrand, who became interested in the Church and was baptized. M. Bertrand, a well-educated man, became a strong member in France and, sometime after President Taylor left Europe, directed missionary activities himself. His translation of the Book of Mormon is the edition still used in the mission today, although the form is slightly changed.

L. D. S. Chapel in Herstal, Belgium, constructed in 1937.
—Photograph, Courtesy of Joseph R. Pulsipher

During the next fifty years few missionaries were sent into French-speaking countries. However, about the year 1899 traveling missionaries from the Netherlands-Belgian and Swiss-German missions started to work among French-Swiss and Belgian people.

In 1912 there was a formal organization of a French Mission. On the 15th of October President Rudger Clawson of the European Mission, Hyrum W. Valentine of the Swiss-German Mission, and Roscoe W. Eardley of the Netherlands-Belgian Mission met in Paris and set apart Elder Edgar B. Brossard as president of the

FRENCH MISSION -

By Winnifred Bowers

French Mission. At the date of this organization there were already 337 members, converts of the traveling missionaries. Mission activities at that time, as in the time of President Taylor, were directed from Paris. In 1913, after one year—and sixty-two baptisms—President Brossard was succeeded in Paris temporarily by Ezra Taft Benson, who in turn was released after a short period, and Benjamin F. Howells was set apart as temporary president.

President Howells was still in charge when World War I broke out. An entry in the mission history reads, "August 1 war was declared, and missionary tracting was stopped." Five days later many towns in Belgium were under fire, and all the missionaries were forced to leave hurriedly, some without their luggage. Instructions were received from the First Presidency to evacuate all missionaries. Consequently, August 30,

1914, after being organized for only a little less than two years, the French Mission was closed.

Five years after the armistice, Russell H. Blood was called from his position as secretary of the European Mission to reopen the French Mission. He presided for about a year and a half, at which time Ernest C. Rossiter was set apart as president, August 30, 1925. It was under his direction that the construction of the first two chapels in the mission was begun at Seraing and Liege, Belgium.

In 1928, the presidency was again changed, and Rulon Christensen presided for about two years. While he was president, he republished the mission paper, *l'Etoile*, originally founded in 1868 but abandoned for many years. When President Christensen was released, Golden L. Woolf was set apart and remained president for almost four years. During those four years the members in Belgium



saw the finished construction of their first two chapels, both dedicated by President John A. Widtsoe.

August 12, 1933, President Daniel J. Lang arrived in Paris where he presided over the mission until President O. F. Ursenbach was appointed in 1935. One of the biggest events in the history of the mission for the members was the visit of President Heber J. Grant for the dedication of the third chapel, this one at Herstal, Belgium. President Grant, Joseph W. Anderson, and Hugh B. Brown were all met at the boat by members from France and Switzerland as well as Belgium and escorted from Cherbourg across France and into Belgium. The Herstal chapel as well as the other two chapels was partially destroyed in the last war, but in spite of the destruction the



L. D. S. Missionary chorus in the French Mission; left to right: Glandon Steiner, Creed Evans, Gordon Moses, Dale Miller, James Paramore, Richard Hinckley, DeLass Eggleston, Jay Welch, Blaine Gunn, Arch Heugly, and Robert Barker.

Paris soon after the arrival of President Joseph E. Evans in 1938, where they remained until war broke out in 1939. The French Mission history records the following:

During the last week of August as the peace of the world seemed lost, and in accordance with the wishes of the First Presidency, the missionaries in France were moved to port towns and convenient places of contact with port towns. . . . On leaving our meeting place in Paris, September 3, 1939 . . . we read the headlines of the papers to the effect that England had on the morning of that day declared war on Germany, that France had followed suit in the afternoon.

Missionaries were evacuated— with the exception of Elder Brigham Y. Card who was left for a while in Geneva to act as president

the mission well-organized and running smoothly under the direction of four competent district presidents, Robert Simond of the Swiss District, Paul J. Devigne of the Belgian District, Paul Kayser of the Strasbourg District, and Leon Fargier, traveling district president in charge of scattered French members.

Paul J. Devigne, whose district was the largest in the mission, describes their activities during the war years:

The weekly meetings continued and were the occasion for general assemblies of the Saints. In spite of the dangers along the road, firing from airplanes, sabotage, evacuations, and deportations, the members did not hesitate to travel more than 150 miles to attend meetings. The rate of conversions was maintained at a peacetime level, and the spirit of the members was very good. Payment of tithing increased during the time when misery and famine were at their worst.

It should also be noted that branch presidents were more than equal to their sometimes overwhelming tasks, and the priesthood members, without hesitation, accepted jobs of transporting food supplies destined to relieve the suffering of other members. The Relief Society carried on its work worthy of the highest praise . . . one can say that the Relief Society saved many lives. . . . Many members of our priesthood died in the service.

President Devigne himself lost a brother who was recently highly honored by the Belgian government as one of the outstanding patriots and heroes of the last war.

Until recently the mission home was a beautiful villa on the shores of Lake Geneva.* Since the first organization of the French Mission there have never been permanent headquarters. Almost every president has had the experi-

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*At present the mission home is located at 27 Avenue de Miremont, Geneva.

1850-1950

FORMERLY OF THE FRENCH MISSION



Sidewalk Mission in Brussels, Belgium.—Religious News Service Photo

members continued holding their meetings in them. The chapels are now completely repaired.

The mission headquarters, situated in Belgium under President Ursenbach, were moved back to

of the Swiss District, and Elder Gaston Chappuis who stayed in Paris and directed general mission functions and publications.

On his arrival in France after the war, President Barker found

Using EXAMPLES!

By Louise Linton Salmon

DEPT. OF ENGLISH, U. OF WASH., ST. LOUIS MO.

VIII

CONCLUSION

A CARPENTER may have a kit full of tools, but unless he knows how to use them they are of little value. Similarly, it is not enough to have a speech full of specific details and illustrations; you must also know how to present them in such a way that you create in your listeners the mental pictures you desire.

No two people can tell a story in the same way. Each person's voice, gestures, words—his personality—are unique; therefore, his presentation of his ideas will be unique. Rules cannot make you a good speaker, but the following suggestions will help you to avoid some of the most glaring mistakes.

1. Keep your examples in order

Develop each example coherently and logically. In telling a story move steadily forward with the events. You have made a serious error if you have to stop to say, "Oh, I forgot to tell you—before this happened, etc."

Finish one story before you go on to the next.

Arrange your "cases" so that each follows logically out of the preceding one.

Move into your first story and from one story to another smoothly and casually, yet purposefully. Make your ideas fit together.

No farmer ever succeeded who haphazardly planted a little corn in the first plot, a little wheat in the next, and then some more corn. One of the beauties of a successful farm is its order; the rows are straight; the crops are arranged systematically; and the whole is planned for easy harvest. Be a good farmer when you speak. Keep your ideas in order.

2. Make your cases relevant

Test each bit of supporting material with the question, "Does it help me accomplish my objective?" If it does not, discard it immediately.

But suppose you find "such a good story" that you "just have to use it" even though you "know it doesn't quite fit." Be especially firm in putting such a story to one side, for it will weaken rather than strengthen your speech. Irrelevant ideas serve only to distract audience attention from the point you want to make.

3. Make your facts and figures clear

Explain them in terms your lis-



Keep your examples in order.

Make your cases relevant.

Make your facts and figures clear.

Give your examples realism and human-interest appeal.

Make your comparisons colorful but reasonable.

Use quotations cautiously.

Prepare carefully for the use of your visual aids.

Use specific and picturesque words.

6. Use quotations cautiously

First, choose only those which are short and to the point. A quotation should rarely be longer than two or three sentences, for an easy way to kill listener interest is to read a long statement, especially if it is not directly on the subject. If you feel a certain quotation is necessary to your speech but it is too long, summarize it in your own words, staying as close to the meaning of the original quotation as you can.

Second, quote only from persons who are qualified by intelligence, training, and experience to express themselves on the subject. (See Article IV of this series.) Thoughtful listeners will not be impressed by the mere fact that you are quoting, for they know that much of what appears in print is false. A popular singer's opinion on the activities of the United Nations might be widely

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²Richard C. Borden, *Public Speaking—as Listeners Like It!* New York, 1935, pp. 64-65.

BRIGHAM YOUNG HONORED

By Marba C. Josephson

ASSOCIATE MANAGING EDITOR

BRIGHAM YOUNG, whose indomitable courage brought his driven people to refuge in a barren waste, has been given the honor of placement in the Capitol Building in Washington, D. C., with a statue carved from Italian marble by Mahonri Young, a grandson.

When the matter of a statue for

Brigham Young Statue by Mahonri Young to be placed in Statuary Hall, Washington, D.C., June 1, 1950.



Utah was raised in the state legislature, there was complete agreement as to the man who should be so honored: Brigham Young was the unanimous selection. Each state is entitled to have two statues in Statuary Hall, but this is the first to be placed there for Utah. To date there are thirty-nine statues in Statuary Hall.

The program will be presented in the rotunda of the Capitol, but the final placement will be under the dome in the hall, in the southeast corner, facing west. It will stand beside the statue of another Vermonter, Ethan Allen.

The Brigham Young Statue Commission was authorized by a joint resolution of the Utah Senate and the House of Representatives, February 27, 1945, under Governor Herbert B. Maw. The commission consisted of seven members with Senator Mrs. E. E. Ericksen as executive chairman. Under Governor J. Bracken Lee, Mrs. Ericksen has continued her work as executive secretary to the commission.

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Brigham Young Monument at Whitingham Center, Vermont, dedicated May 28, 1950.

LEHI IN THE DESERT

—By Hugh Nibley, Ph. D.

VI

Place Names in the Desert

THE stream at which he made his first camp Lehi named after his eldest son; the valley, after his second son (1 Nephi 2:8.) The oasis at which his party made their next important camp "we did call . . . Shazer." (*Ibid.*, 16:13.) The fruitful land by the sea "we called Bountiful," while the sea itself "we called Irreantum." (*Ibid.*, 17:5.)

By what right do these people re-name streams and valleys to suit themselves? No westerner would tolerate such arrogance. But Lehi is not interested in western taste; he is following a good old Oriental custom. Among the laws "which no Bedouin would dream of transgressing," the first, according to Jennings-Bramley, is that "any water you may discover, either in your own territory or in the territory of another tribe, is named after you."¹²²⁸ So it happens that in Arabia a great *wady* (valley) will have different names at different points along its course, a respectable number of names being "all used for one and the same valley. One and the same place may have several names, and the *wadi* running close to the same, or the mountain connected with it, will naturally be called differently by members of different clans," according to Canaan,¹²²⁹ who tells how the Arabs "often coin a new name for a locality for which they have never used a proper name, or whose name they do not know," the name given being usually that of some person.¹²³⁰ Names thus bestowed by wandering Bedouins "are neither generally known nor commonly used," so we could of course not expect any of Lehi's place names to survive.¹²³¹

Speaking of the desert "below the Negeb proper," i.e., the general area of Lehi's first camp, Woolley

and Lawrence report, "peaks and ridges have different names among the different Arab tribes, and from different sides,"¹²³² and of the nearby Tih, Palmer says, "In every locality, each individual object, whether rock, mountain, ravine, or valley, has its appropriate name,"¹²³³ while Raswan recalls how "miraculously each hill and dale bore a name."¹²³⁴ But how reliable are such names? Philby recounts a typical case: "Zeyd and 'Ali seemed a little vague about the nomenclature of these parts, and it was only by the irritating process of continual questioning and sifting their often inconsistent and contradictory answers that I was able in the end to piece together the topography of the region."¹²³⁵ Farther east Cheesman ran into the same difficulty: "I pointed out that this was the third different hill to which he had given the same name. He knew that, was the reply, but that was the way they named them."¹²³⁶ The irresponsible custom of renaming everything on the spot seems to go back to the earliest times, and "probably, as often as not, the Israelites named for them-

in these mountains, the water bears a different name from the wadi."¹²³⁸

Likewise we might suppose that, the river having been named after his first-born, the location of the camp would be given, as any westerner would give it, with reference to the river. Instead, the Book of Mormon follows the correct Arabic system of designating the camp not by the name of the river (which might dry up sometime), but by the name of the valley. (1 Nephi 10:16, 16:6.)

Another surprise: Nephi more than once refers to the river of Laman as "flowing into the fountain of the Red Sea." Since when is the Red Sea a fountain, forsooth? Answer: ever since it was called a *yam*. "In Hebrew," writes Albright, "the word *yam* means '(large) river' and 'fresh water lake' as well as 'sea' in the English sense. In our case we cannot, however, be sure whether the designation *yam* came originally from inland, referring to pure fresh water as the source of life, or . . . it referred to the Mediterranean as the main source of Canaanite livelihood."¹²³⁹ In the

In the spring of the year it is by no means unusual to find rivers in the regions through which Lehi traveled.

selves their own camps, or unconsciously confounded a native name in their carelessness."¹²³⁷ Yet, in spite of its undoubted antiquity, only the most recent explorers have commented on this strange practice, which seems to have escaped the notice of travelers until our own times.

Even more whimsical and senseless to a westerner must appear the behavior of Lehi in naming a river after one son and its valley after another. But the Arabs don't think that way: In the Mahra country, for example, "as is commonly the case

former case *fountain* is the best translation of the word, and it is certainly in this "inland" sense that Nephi uses it, for he uses a totally different expression (as we shall see) when speaking of the ocean. The Nile and the Euphrates were anciently called *yams*, and this has been explained as "probably a kind of poetic hyperbole, founded upon the fact that they annually overflow their banks."¹²⁴⁰ Now the average width of the Gulf of 'Aqaba is only about twelve miles, and Musil reports that one can look right across it and "see on the Sinai



A great desert poet, Abu Sokhr, wrote that nothing on earth brings verses as readily to mind as running water and wild places.

peninsula not only the mountains of the south part of the peninsula, but also the plain extending north. . . . To the South we had a view of the greater part of the at-Tihama shore."⁵⁴¹ From the Arabian side, then, the northeastern arm of the Red Sea for over a hundred miles (i.e., in the sector where Lehi's party first came upon the sea, (1 Nephi 2:5) is not an open sea at all, and is not the Red Sea: it is a broad and elongated sheet of water like the Nile and Euphrates at flood, and like them it is not closed water—not a great lake—but opens out to the sea, flowing out through two channels, each but five miles wide. The corresponding western arm of the Red Sea anciently had the mysterious and much-discussed name of *Yam Suph*, "sea (or fountain) of weeds (or rushes)." If it was called a *yam*, what is more natural than that its twin gulf to the east should bear the same desig-

nation? The latter certainly was what the ancients called a *yam*, that word having, whether applied to salt water or fresh, the basic meaning of *source* or *fountain*. Please note that Nephi does not call the Red Sea a *fountain*, but rather refers to this gulf as a *fountain* of the Red Sea—a feeder, as it were, with spring torrents flowing into it (*Ibid.*, 2:9), a *yam* in the very sense that the Nile and Euphrates at flood were *yams*.

When the party reached the ocean, "we beheld the sea, which we called Irreantum, which, being interpreted, is many waters." (*Ibid.*, 17:5.) But why did they not simply call it the sea and be done? Because there was no name in their language to designate this particular sea; so they simply gave it a name of their own. The ancients regularly resort to epithets when speaking of the great outer seas, as the "Great Green" of the Egyp-

tians and the "Great Deep" of the Hebrews. In Coptic, the latest form of Egyptian, the Red Sea proper was called *ḥayum nehah*, literally "many waters."⁵⁴² If one wanted to speculate, it would be easy to trace Irreantum back to some derivation containing Eg. *wr* (great) and *nt* (Copt. *nout* "standing water"), or to identify the final *-um* with the common (Eg., Copt., Heb.) *yem*, *yam*, *yum*, "sea" and the rest of the word with Copt. *irnahte* "great or many." But we need not go so far: It is enough to know that in Lehi's day the ocean was designated by epithets, and that the sea to the east was called "many waters" by the latest Egyptians.

The first important stop after Lehi's party had left their base camp was at a place which they called *Shazer*. The name is intriguing. The element *shajer* is quite common in Palestine place names; it is a collective meaning "trees," and many Arabs (especially in Egypt) pronounce it *shazher*. It appears in *Thoghret as-Sajur* (the Pass of Trees), the ancient *Shaghur*, written *Segor* in the sixth century.⁵⁴³ It may be confused with *Shaghur* "seepage," which is held to be identical with *Shihor*, the "black water" of Joshua 19:36.⁵⁴⁴ This last takes in western Palestine the form *Sozura*,⁵⁴⁵ suggesting the name of a famous water hole in south Arabia, called *Shisur* by Thomas and *Shisar* by Philby.⁵⁴⁶ It is a "tiny copse" (Thomas) and one of the loneliest spots in all the world. So we have *Shihor*, *Shaghur*, *Sajur*, *Saghir*, *Segor* (even *Zoar*), *Shajar*, *Sozura*, *Shisur*, and *Shisar*, all connected somehow or other and denoting either seepage—a weak but reliable water supply—or a clump of trees. Whichever one prefers, Lehi's people could hardly have picked a better name for their first suitable stopping place than *Shazer*.

Before leaving the subject of waters, it would be well to note that Nephi's mention of a river in a most desolate part of Arabia has caused a good deal of quite unnecessary eyebrow-raising. Though Hogarth says that Arabia "probably never had a true river in all its immense area,"⁷⁴² later authorities, including Philby, are convinced that the peninsula has supported some quite respectable rivers even in his-

(Continued on page 516)

A CENTURY OF SERVICE...

The Saga of

AT fifty-five William Wines Phelps was considered an old man at Winter Quarters.¹ Perhaps that was one of the reasons he was not trekking along the trail to the Rocky Mountains with Brigham Young's first company of Mormon Pioneers in the spring of 1847. Generally they were young men in that group of stouthearted, high-booted stalwarts seeking a new home for the driven Saints. Their average age was little more than thirty, not counting the two boys and three women who made the journey.

William W. Phelps remained with the little cluster of log huts, tents, wagon tops, and dugouts along the greening banks of the Missouri. But he did not stay long. He had a mission to perform. The call had come from President Young of the Council of the Twelve and his associates. It was a mighty mission. Only a few days before the first company of Pioneers had rolled away from Winter Quarters, Brother Phelps had been asked to go in the opposite direction, to

¹Journal History, April 1, 1847

Bishops of the Church were agents in charge of supervising the collection of precious rags of all descriptions for paper making. Discarded wagon tops, old, torn hempen ropes, paper hangings or any old rags, be they cotton, linen or woolen . . . all was glist for the paper mill.



The hand-operated Ramage Press of pioneer days produced two papers a minute, provided an entire edition of 225 newspapers if no mishaps cropped up to vex the printer.

the East. He was to obtain a printing press, type, paper, ink, and other supplies to be taken "over the mountains to the Salt Lake City."²

Such a call was not new to William W. Phelps. About fifteen years before, the Prophet Joseph Smith had asked him to purchase a press in Cincinnati for the Saints. This William Phelps had done, and with the press he had established the first printing office of the Latter-day Saints. It was situated in Independence, Missouri, and with that press Brother Phelps had published the first periodical of the Church in this dispensation. It was called *The Evening And The Morning Star*.

Thus while the first company of Pioneers wagoned west, William Phelps moved eastward in search of a press. Before he could buy it, he needed to find the means for the purchase. He carried with him two letters of introduction, signed by both President Young and

²Diary of William J. Appleby, then Eastern States Mission President, July 27, 1847

Willard Richards, an Apostle and also clerk of the Council of the Twelve. One of the notes, addressed to Saints in the East, said in part:

This people cannot live without intelligence, for it is through obedience to the principle they are to receive their exaltation; and if the intelligence cannot be had, justice has no claim on obedience, and their exaltation must be decreased. This principle is sufficient to show you the importance of using all diligence in helping Elder Phelps to bring us the materials, whereby we can furnish our children with books, and the Saints with new things to feast the soul.³



Typical street scene in 1868, when Salt Lake City had become so metropolitan in aspect that the *Deseret News* became a daily paper.

With the help of the Saints in the Eastern States, William Phelps obtained the means, and in Boston he purchased the press.⁴

In a way that was the beginning of *The Deseret News*, the Church newspaper, which on June 15 observes the hundredth anniversary of its first publication.

Brother Phelps purchased the press in 1847. But it did not really clank into motion in the mountains until almost three years later. He returned to Winter Quarters from the East in the fall of 1847, twelve days after President Young arrived there from his first journey to Salt Lake Valley. It was the plan of the brethren for President Young

³Journal History, April 1, 1847

⁴See William J. Appleby's diary for summer, 1847

to take the printing equipment with him on his second journey to the mountains, the following year. But the press did not go with him. Brigham Young explained the rea-

The Deseret News

By WENDELL J. ASHTON

son why in a letter on the trail, near Chimney Rock, to Elders Parley P. Pratt and John Taylor and other leaders in the Salt Lake Valley:

You must not be disappointed in not seeing the printing presses, type, paper, mill irons, mill stones, carding machines, etc., as I had fully calculated on the teams that you sent from the valley bringing them on. We have the poor with us; their cry is urgent to go to the mountains, and I could neither close my ears nor harden my heart against their earnest appeals. . . .⁵

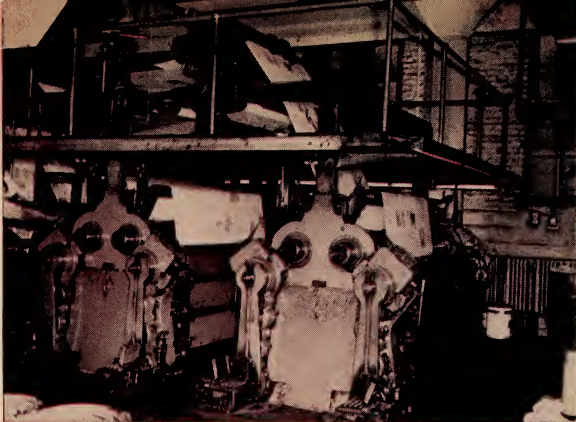


A gay day in news reporting indeed was the occasion of the unveiling of the statue of Brigham Young in 1897. In this historic photo of the Main-South Temple intersection one may plainly see the old Deseret News building on the site of the present-day Hotel Utah corner.

With some of the Saints on the Missouri donating beans and hams, and others, wagons and oxen, and still others, some precious coins, enough equipment was obtained to carry the press to the mountains in 1849. In charge of the ox train that took it west was Howard Egan, a saddle-tough frontiersman who had been a bodyguard to the Prophet Joseph Smith in Nauvoo.

The printing equipment arrived in the valley in the fall of 1849, a year that had seen gold-thirty "forty-niners" pouring through the little Mormon settlement in the desert by the thousands.

⁵Journal History, July 17, 1848
JUNE 1950



A section of the Deseret News pressroom of today, with its giant Hoe press weighing about 40 tons, and capable of turning out 2,000 twenty-page papers every minute it is in operation.

The winter of 1849-50 was a vicious one. Trails to civilization were blocked with snow for several months. Some women and children endured the winter in the valley with nothing for shelter but the canvas of covered-wagon boxes placed on the ground.

The first mail of the 1850 season arrived in Great Salt Lake City (the "Great" was not officially dropped by the territorial legislature until 1868) on Saturday, June 8. It came with Thomas S. Williams. He had carried messages across rain-swept Iowa during the exodus from Nauvoo. He had come from Kanesville on the Missouri in the "lightning" time of thirty-nine days. In his mailbags were newspapers from the East.

The arrival of the mail was no doubt the signal for work really to begin in setting the type and readying the forms for the first edition of the pioneer newspaper in the Mountain West. The copy was prepared by the editor, Willard Richards. By this time, the First Presidency of the Church had been reorganized, and Elder Richards had been named second counselor to President Young. The first counselor was Heber C. Kimball.

Willard Richards was gifted with the pen. He had been secretary to the Prophet Joseph, who had said of him:

I have been searching all my life to find a man after my own heart whom I could trust with my business in all things, and I have found him. Dr. Willard Richards is the man.⁶

⁶Journal History, November 21, 1841



An historic landmark: "The Old Mill" at the mouth of Big Cottonwood Canyon. In recent years a dance resort cleverly uses the picturesque ruin which was once the famous Deseret News paper mill.

Dr. Richards, a scholarly, self-effacing man who was big in body as well as in his ways, had assisted with the publishing of the *Millennial Star* in England, and he had helped in preparing the *Times* and *Seasons* in Nauvoo.

Even before Tom Williams had arrived with the mail, Willard Richards had written the prospectus for the newspaper about to be born. He headed it with the words, "Truth and Liberty." They were to be the *News'* motto for a hundred years.

In part, the prospectus read:

We propose to publish a small weekly sheet, as large as our local circumstances will permit, to be called "Deseret News," designed originally to record the passing

(Continued on following page)

A CENTURY OF SERVICE

(Continued from preceding page)

events of our State, and in connexion, refer to the arts and sciences, embracing general education, medicine, law, divinity, domestic and political economy, and everything that may fall under our observation, which may tend to promote the best interest, welfare, pleasure and amusement of our fellow citizens.

We hold ourselves responsible to the highest court of truth for our intentions, and the highest court of equity for our execution. When we speak, we shall speak freely, without regard to men or party, and when, like other men, we err, let him who has his eyes open, correct us in meekness, and he shall receive a disciple's reward. . . .⁷

Much of the typesetting for the first edition was done by Horace K. Whitney, a brown-haired, bearded, and well-built young man who had worked in the *Times and Seasons* shop in Nauvoo. The proof was read by Thomas Bullock, the clerk of the first company of Pioneers. He had also been the "Johnny Applesseed" of the group, planting handfuls of yellow or white corn as the trekkers wagoned over the trail. The original *News* pressman was Brigham H. Young, nephew of the President, Brigham H. was a stocky youth with light-brown hair, blue-gray eyes, and fair, clean-shaven skin.

The printing of the first *News* was done in a little adobe shack on South Temple Street just east of where the Hotel Utah now stands. Scipio A. Kenner, who later became the "Mark Twain" of the newspaper, said that the shack was "almost as easy to get on top as into."⁸ The place was known as the mint building, since gold coins had been made there for several months.

All of the type for the little eight-page paper was set by hand. Each letter of each word was picked up and placed in a "stick." The papers were printed on the Ramage hand press obtained by William W. Phelps. It yielded two papers a minute. (The modern *News* Hoe press, weighing about forty tons, is capable of printing two thousand twenty-page papers a minute.) There were approximately 225 papers in that first edition. The size of the sheets was about the same as those in a modern telephone

directory. There were no pictures. The only story in it that rated more than a one-line "head" was a page-one account describing a "Terrible Fire in San Francisco" on Christmas Eve, almost six months before.

It was a humble start. But trials and triumphs of the newspaper were only beginning. For the next half century, Willard Richards and his successors accepted everything from prairie chickens to fence posts for subscriptions. News in the early days had to come by plodding oxen or mules from civilization nearly a thousand miles away to the east or west. Indians, deep snow, swollen rivers, and burning deserts harassed the mail carriers.

Perhaps the most disturbing of all problems for the *News* in its early days—and later, too—was the scarcity of paper. Soon after the newspaper was launched, it was slowed to a bi-weekly. Then it was issued every three weeks, and once it did not appear for three months.

The pioneers were accustomed to thorny problems. They met the paper difficulty characteristically. They advertised for discarded wagon tops, quilts, shirts, and ropes for papermaking. In 1854 they set up a crude paper mill on Temple Square. The newsprint the little mill yielded was thick and gray. But it was paper. It supplied the newspaper until a stock could be wagoned in from the Missouri or from California. Later, during Civil War days, Brigham Young established a paper factory in the shell of the old Sugar House in the southeast section of the city. Wiry, enthusiastic, little George Goddard was called on an important mission to collect rags. He went through the territory shaking a bell and gathering them up. In the eighties, a pretentious paper mill was erected by the *News* at the mouth of Big Cottonwood canyon. It made some excellent paper, but it burned down early on April Fools' Day, 1893. (World War II brought on another paper famine. In 1948, to insure future paper, the *News*, together with the Los Angeles *Times* and Oregon interests, purchased the Hawley Paper Mill in Oregon City. The new company became known as Publishers' Paper Company.)

Meanwhile, progress had been made by the pioneer paper in gathering the news. Shortly before the booming of guns at Fort Sumter, touching off the Civil War, the first Pony Express rider splashed through the rain and dark to the city of the Saints. He was Howard Egan, the man who had brought the press to the mountains. The arrival of the Express meant that news could be brought to Salt Lake Valley from the frontier in six days. Washington, D.C., was only a week away!

Little more than a year after the first Pony Express message arrived, the transcontinental telegraph was completed. That brought news to the mountains in ticker time.

On New Year's Day in 1935, another wonder, wirephoto, arrived at the offices of the *News*. It brought pictures from various parts of the world to the newspaper in flash time.

Other advances came to the growing newspaper.

Shortly after the Civil War, in 1865, the newspaper began issuing a semi-weekly as well as the weekly. Two years afterward, the daily was launched. Later, both the weekly and semi-weekly were discontinued. In 1948 the *News* became a seven-day newspaper. At about the same time it added such popular features as the daily Family Section and the weekly locally-edited gravure magazine in four colors.

From the beginning *The Deseret News* has been guided by stalwarts whose vision and toil and sacrifice have kept the paper moving forward. There have been managers like solid, wise, and sandy-haired Elias A. Smith, who often worked far into the night (and sometimes through the entire night without rest) getting out the paper, particularly in the days when the Pony Express would bring late bulletins on the Civil War; and honest, self-effacing, and able John A. Evans. When the newspaper was fighting for its life following the financial panic in the 1890's, he more than once slipped across the street to the bank and drew from his own family's savings account to help meet the payroll. Drama-loving,

(Concluded on page 494)

THE IMPROVEMENT ERA

⁷*Deseret News*, June 15, 1850

⁸Kenner, *Utah As It Is*, p. 156

"Ampro"— The NEW MIRACLE OF RECORDING-ON-TAPE!

Now Available at a Record-breaking Low Price

Here is a revolutionary new type tape recorder and playback unit that *does more and costs less!* Dual-track recording lets you put *twice as much recorded material on each reel* . . . gives greatest operating economy—uses tape over and over. A child can thread and operate this new Ampro unit . . . it's that easy! Feather-light (a mere 15 lbs.) compact and fully portable in one handy case, it offers amazing utility at lowest cost. Come in today for a *thrilling demonstration recording* of your own voice!



**Talk, Dictate, Record, Sing or Play
for 2 Full Hours on one 7" Reel!**

Scores of Uses for Businessmen, Professional Men, Schools, Churches and Homes . . .



DICTATING REPORTS and summaries on tape saves time for busy executives, keeps secretaries free for other work.



FOREIGN LANGUAGE study with tape recordings speeds learning, increases vocabularies, develops pronunciation skill.



RECORDING CONFERENCES on tape for later playback, review and discussion. Absent members can be kept informed with tape recordings.



MUSICAL TRAINING can be more enjoyable with instructor's comments and demonstrations tape recorded for later practice.



VOICES OF LOVED ONES can be captured forever with life-like tape recordings. Family events may be tape recorded and kept for years.



SOUND FOR HOME MOVIES AND SLIDES can be tape recorded "on the spot" or you can add music or commentary later with tape recordings.

Magnetic Erasure Allows You to Use Tape Over and Over Again

Old recordings which you no longer care to keep are automatically erased from the tape as you make new recordings.

Highlights of This New Unit

- **Lowest first cost** for a precision-built tape recorder and playback unit.
- **Greatest operating economy**—twice as much recorded material may be put on each reel of tape!
- **Most compact**—measures only 8 3/8" x 8" x 12".
- **Lightest weight**—a mere 15 pounds.
- **Two full hours** may be recorded or played back on one standard 7" reel of tape.
- **Truly portable**—easy to carry, complete in one neat case.
- **Simplest to operate**—no complicated controls, a child can operate it.
- **Many other unusual features and advantages.**

**New AMPRO Magnetic
Tape Recorder and
Playback Unit**

**ONLY
\$94.50**

Complete with microphone, take-up reel, radio-phonograph plug, speaker, amplifier in one handy case.

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SUGAR, the same stuff that appears on your table in granulated form, is turning out to be a wonder-working miracle chemical. Science is now putting it into paints and cosmetics, medicines and anesthetics, adhesives and rubber, tire patches and paper, shoe polish and phonograph records, explosives and soap. Already the chemists have discovered that more than ten thousand different kinds of materials can be derived from sucrose—and they're just getting started.

While industry is putting sugar to all sorts of fantastic uses, medical men are making startling discoveries about sugar's role in your diet. One by one, they are knocking out old beliefs, to emerge with brand-new ideas that may help you to achieve better health.

Even the experts are awed by sugar, for it is one of the major marvels of nature. They call it "crystallized water and sunlight," and that is just about right. A sugar-cane or sugar-beet plant inhales 1.7 ounces of carbon dioxide from the air, absorbs .7 ounces of water from the soil, gathers 112 calories of pure energy from sunlight, and turns them into an ounce of sugar. Of course, it goes through lengthy refining before it gets to your table, but that's the fundamental process.

All over the scientific world, there is a sense of excited interest in sugar. The Sugar Research Foundation alone has sponsored fifty-nine major projects in the past six years. In addition, great sugar companies and individual researchers are working on hundreds of special projects aimed at making this useful substance even more versatile. Their startling discoveries may change your life in the future.

Chemists figure there are more than 250,000 ways to link sugar molecules with other substances; for instance, we don't have to worry about running out of coal or gasoline. We'll just use sugar.

Fantastic? Not to scientists of the Carnegie Institute of Technology in Pittsburgh! They have discovered that sugar can be turned into a sort of artificial soft coal that burns with terrific heat. Or, by using another process, they can turn it into oil.

At Birmingham University in

SUGAR Goes To Work for SCIENCE*

The article, "Refined Sugar: Its Use and Misuse," by Dr. Harold Lee Snow, on page 140 of the March 1948 issue of THE IMPROVEMENT ERA, created a great deal of interest among ERA readers. Inasmuch as Latter-day Saints should be desirous of considering every question from all points of view, we are presenting herewith another article which considers another side of this subject.

The Editors

By
Reed Millard

England, Dr. Leslie F. Wiggins and associates have come up with a method of making nylon out of sugar. They have also developed a promising new antifreeze preparation made of sugar.

But sugar's greatest claim to being a miracle substance still lies in its food qualities. No other known food can match the speed with which it can deliver the stored energy of sunlight into the human blood stream. No wonder medicine has found that, with its capacity for swift delivery to any part of the system, sugar can be used as a medicine. Injections of glucose have helped to relieve the nausea of pregnancy. And doctors feed high-sugar diets to patients with certain diseases of the liver.

Knowing what sugar can do to cure human ailments, doctors are hastening to explode fallacious beliefs about its bad effects. Top on the list is the myth that sugar causes diabetes. This is a distorted notion, say medical experts. Diabetes authorities have successfully taken diabetes patients off insulin and still allowed them a measure of sweets and starches!

You probably think you are on safe ground when you say, "Well,

*Reprinted from January 1950 *Coronet*. Copyright, 1949, by Esquire, Inc.

sugar does create cavities in your teeth." But wait a minute.

At the Harvard School of Dental Medicine, Dr. Reider F. Sognnaes and Dr. James H. Shaw fed huge quantities of sugar to eighteen rats and hamsters. For nine months the animals got this presumably tooth-wrecking diet. Yet, at the end of that time, there wasn't a cavity among them! Then the researchers tried sugar on monkeys—and came out with the same conclusion: Sugar was not as direct a cause of caries as had been assumed.

Although it is not definitely known whether or not such discoveries are fully applicable to humans, they are still good news to nutritionists, who foresee that we may have to use more sugar to keep the people of the world adequately fed. Although sugar lacks vitamins and minerals, it offers pure energy—in other words, calories—readily and cheaply.

In fact, the biggest news of all about sugar may be its part in solving the desperate world food shortage. Just how desperate that problem may become has been dramatized by Fairfield Osborn, famed naturalist, who has marshaled a frightening array of facts.

Every day the net population of the world increases by 97,000! It takes, on the average, about 2.5 acres of cropland to provide a year's food for one person. Divide the total tillable acreage of the world, and you get only two acres a person. To meet even today's requirements, there is a crying need to increase the amount of food that an acre can produce.

Dr. Robert C. Hockett, scientific director of the Sugar Research Foundation, sees sugar as a dramatic solution to this dilemma. What, he asks, does it take in the way of land to produce the one million calories needed by the average man each year?

If he were going to get them all from potatoes, it would take forty-four percent of an acre. From corn meal, ninety percent of an acre, from refined wheat flour, one and two tenths acres. From hogs, two acres. Eggs, seven acres. Steers, seventeen acres.

Now consider sugar. Averaging the yields of cane and beets, it takes little more than one eighth

(Concluded on page 520)

THE IMPROVEMENT ERA



230 universities, educational institutions



147 hospitals and other medical groups



1,825 small and large businesses



219 churches, religious organizations



3,500 Standard of California employees



91,000 Americans who invested their savings

Who shares Standard of California Profits?

No college football stadium in the country could seat all the owners of Standard of California.

With 97,000 individual stockholders, it's one of the most widely owned companies in the West... and more than 70% of these people are small stockholders with less than 100 shares.

Among the large stockholders, you'll find literally hundreds of companies and organizations which work for you or benefit you every day—hospitals, universities, museums, churches, insurance companies, Y M C A groups, research laboratories. And, of course, thousands of our employees are also owners. Standard of California profits, therefore, are divided among a tremendous number of people.

You share, too. Just since the war we've invested more than \$500,000,000 in oil wells, refinery units, pipelines, tankers, distribution plants and marketing outlets... facilities to help us meet our responsibilities to serve the growing West.



A CENTURY OF SERVICE

(Concluded from page 490)

businesslike Horace G. Whitney directed the *News* fortunes longer than anyone—more than twenty years—and none had a more lustrous record.

Brilliant minds have served as editor. Among them was Charles W. Penrose, small in physical stature but mighty with his pen in defense of the Saints during some of their most difficult days. And there was versatile George Q. Cannon, who founded the daily and wrote with a powerful simplicity that charmed children as well as adults. Among other editors have been such worthy names as Albert Carrington, David O. Calder, John Q. Cannon, Joseph J. Cannon, and Mark E. Petersen, present editor as well as general manager. Under his leadership the *News* circulation has doubled in two years' time, and there have been big steps forward in other spheres, too. Albert E. Bowen, chairman of the company's present board of directors, has contributed much toward progress. It was he who guided the *News'* negotiations in its participation in

the purchase of the big paper mill in the Northwest.

The company has served the Church and the Mountain West in ways other than through a newspaper. Since its beginning it has done commercial or job printing. Some of its first printing of this type were the large-lettered handbills advertising plays in the old adobe Social Hall. During 1949, the job department printed and bound 150,000 hard-bound books, many of them on Church history and doctrine. During the same period, it produced a million Church lesson manuals, pamphlets, telephone directories, and similar booklets. Three million magazines, many of them copies of *THE IMPROVEMENT ERA*, emerged from the plant during the same year.

Homes of *The Deseret News* through a century have been typical of its progress on other fronts. The little adobe shack called The Mint did not long house the operation. Later it was taken to the three-story Deseret Store building, standing on the corner of Main and South Temple streets where the

Hotel Utah is now situated. The *News* through the years went to the Tithing Office Building (a low building just north of the store building), the historic Council House, and to what is now known as the Union Pacific Building. The newspaper is now published in the four-story Deseret News Building on Richards Street. The job operation during 1949 was transferred to a two-acre enclosed area at Industrial Center, known during World War II as the Remington Arms plant. During Johnston's Army threat in 1858, the newspaper was printed in the basement of the pink-stone territorial statehouse in Fillmore.

The mammoth newspaper press now thunders away in the heart of downtown Salt Lake City, only a few feet from where Willard Richards, its first editor, was buried. Some years later his remains were removed to the cemetery. But Willard Richards' influence is still with the institution he started. "Truth and Liberty" were his guiding thought. They are *The Deseret News'* banner today.

(Concluded from page 485)

The commissions have worked diligently to make the statue a reality, calling into consultation members of the Young family, members of the Church, and representative people throughout the state.

The sculptor, Mahonri Young, grandson of Brigham Young, was selected; the plaster model approved; and the final marble statue agreed upon. Mahonri Young went to Italy to select the marble and execute the statue.

The program for the presentation of the statue will be June 1, 1950. President George Albert Smith will dedicate the statue, after its unveiling by Mabel Young Sanborn, only surviving child of Brigham Young. Vice-president Alben W. Barkley will also address the assemblage. L.D.S. choruses from New York, Washington, D.C., and Virginia will participate in the program, as will the United States Marine band.

ON Sunday, May 28, 1950, a monument to Brigham Young

BRIGHAM YOUNG HONORED

will be dedicated at Whitingham Center, Vermont, his birthplace. This monument is being erected by the Sons of the Utah Pioneers, the Church, and descendants of Brigham Young.

BRIGHAM YOUNG

By Gene Romolo

NO craven spirit his nor callous heart!
Largess of humane love and sympathy,
He freely gave as he performed the part
Ordained for him, to bless futurity.
His vision reached beyond the West's frontiers;
He saw unbroken trails that man would tread
As he pursued progression through the years;
He saw earth's people starving, and he said,
"Let gold remain unmined and harvest wheat,
And let it in stout granaries be stored,
That now and in the future man may eat."
Through him thus spoke the wisdom of the Lord.
Prophet, pioneer, statesman, friend of man
Was he whom God inspired and taught to plan.

The design finally decided upon for the monument was one submitted by five architect grandsons of Brigham Young: Don C. Young, Jr., Lorenzo S. Young, George Cannon Young, Georgius Y. Cannon, and Edward P. Young. It is a fluted column of Vermont granite which reaches thirteen feet high and which bears the inscription:

Brigham Young, Church Leader, Pioneer, Statesman. Born in Town of Whitingham, June 1, 1801. Led Mormon Pioneers from Nauvoo, Illinois, to Rocky Mountains, reaching the valley of Great Salt Lake, July 24, 1847.

Became second President of the Church of Jesus Christ of Latter-day Saints, December 27, 1847. Died at Salt Lake City, Utah, August 29, 1877.

His statue occupies a place in Statuary Hall, National Capital, Washington, D. C. This monument erected by Descendants of Brigham Young in cooperation with the Church of Jesus Christ of Latter-day Saints.

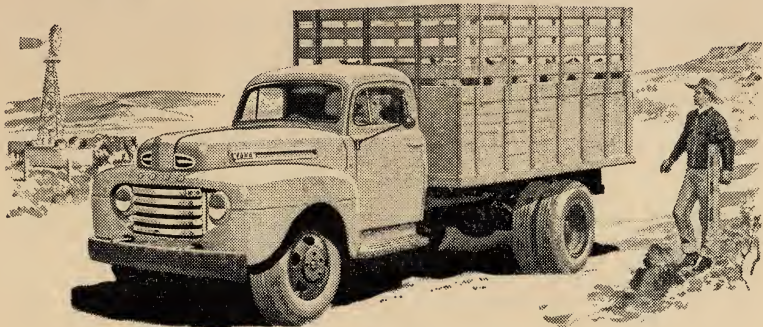
President Smith will participate at these services also, as will Dr. John A. Widtsoe of the Council of the Twelve and John D. Giles of *THE IMPROVEMENT ERA* staff.

THE IMPROVEMENT ERA

Big jobs...

HAULING STEERS TO THE STOCKYARDS

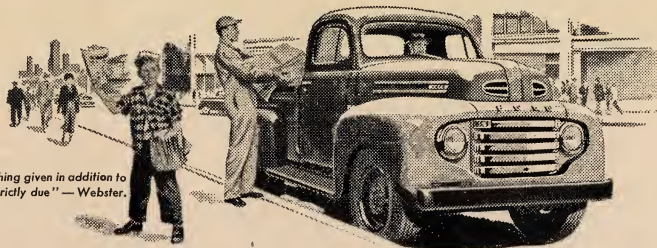
For tough, heavy jobs you need a tough, heavy truck like this Ford F-5 Platform with Stock Racks. It has a Bonus Built bridge-type platform frame . . . side rails are riveted to steel cross girders. And for flashing power plus top economy only Ford offers you a V-8 truck engine!



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For stop-and-go rural and city traffic no other truck compares with this Ford F-2 Express with its thrifty, 95-h.p. Six engine! It's strong and dependable because it's Bonus[®] Built . . . easy on upkeep, light on gas and oil because it's Economy Engineered. "Test Drive" it at your Ford Dealer's this week!



*BONUS: "Something given in addition to what is usual or strictly due" — Webster.

All jobs...

HERE'S WHY AMERICA'S NO. 1 TRUCK VALUE DOES MORE FOR YOUR DOLLAR

★ A choice of two V-8's and two Sixes in over 175 models saves more by fitting the job better ★ Loadomatic ignition saves gas ★ Aluminum alloy pistons save oil ★ New price reductions save money . . . up to \$80.

Ford Trucking Costs Less Because—

FORD TRUCKS LAST LONGER

Using latest registration data on 6,592,000 trucks, life insurance experts prove Ford Trucks last longer!

SEE YOUR FRIENDLY FORD DEALER

There Are
Many Ways
To Achieve

QUORUM ACTIVITY

MEMBERS of the 95th quorum of seventy in the West Jordan Stake feel it is important to assist our neighbors if we are to abide by our teachings and be blessed.

During the early part of 1948 this quorum felt their activities were not sufficient to satisfy their ambitions. It was their desire to do more—if possible to sponsor a missionary to carry our great message to the world. After some delay in endeavoring to find a worthy stake member who was unable to finance himself, it was decided to answer the appeal from President Arwell L. Pierce, of the Mexican Mission, to sponsor native missionaries. Accordingly, arrangements were made with President Pierce to sponsor Elder Narciso Sandoval of San Gabriel, Puebla, Mexico.

Practically the entire cost of Elder Sandoval's mission was financed by each member of the quorum contributing one dollar each month for this purpose.

After fulfilling a very successful mission, Elder Sandoval was released at the Lamanite Conference held in Mesa, Arizona, in October 1949, where he was met by his wife and three children. Here Elder Sandoval and his wife were privileged to go to the temple and be sealed to one another and have their children sealed to them.

Not entirely satisfied with these efforts, the quorum members desired to meet personally the man who had represented them in the mission

field, so they sent him funds to cover the expense of a trip to Salt Lake City, where he was the guest of the quorum members for eighteen days. During this time he told of the many fine results he was able to accomplish through the efforts of this quorum. Climaxing his visit was a big quorum social held on November 3, 1949, attended by the members and their wives.

During the spring of 1949 this energetic quorum wanted another project. They rented a twenty-eight-acre farm which they planted entirely to wheat, with the result that they harvested a \$1,900.00 crop, with a net profit of over \$1,000.00 after all expenses were paid.

When the decision was made to finance a missionary in the field, they had but \$65.00 in their treasury. After completion of their farm project and payment of all expenses of the missionary, they still have over \$800.00 indicating the Lord does bless his servants if they will but take advantage of the opportunities which are given to them.

The members of the 95th quorum of seventy feel greatly blessed for what little effort they put forth in these activities. Even though this quorum is composed of groups from five different wards, the members found no great obstacles in carrying out these projects. The enthusiasm of the presidency carried forth to the members and has resulted in such a fine spirit of co-operation that they are arranging to plant the twenty-eight acre farm again this year.

Melchizedek

SOFTBALL

IN some stakes softball activities are not progressing as they should in either the junior or senior leagues.

Stakes should take advantage of this splendid opportunity for good fellowship to create more activity among quorum members.

The experience of the past year has shown its real value. Most stakes are enthusiastic about the results obtained. Members of the priesthood who were not active in quorum affairs, or were not attending sacrament and other meetings for various reasons, participated in the softball and found themselves getting acquainted with new people and enjoying the association of other quorum members more than they had in a long time. It was not long before many of them re-established themselves in quorum affairs and are now valuable members.

In many instances, non-members who were invited to play so appreciated the good, clean association in this sport that they have now become affiliated with this Church.

While this is a splendid opportunity to interest these brethren, our interest in them should not stop there. They should be made to feel that they are an essential part of the group in other quorum activities and socials.

The time is short. If there are stakes who have not yet organized their softball teams, they should do so at once so they may be eligible to participate in the playoffs.

All holders of the Melchizedek



Members of the 95th quorum of seventy and their wives.

Priesthood

NO LIQUOR - TOBACCO COLUMN

Conducted by Dr. Joseph F. Merrill

THIS IS ELECTION YEAR

DURING the summer and early fall, candidates for many offices in every state of the American Union will be nominated for the election in November. (September in Maine.) Every one who has the privilege of voting, if he or she is devotedly loyal to this country, will want to vote and will do so, if this is feasible. But loyalty demands, does it not, that the voter inform himself as best he may on the issues involved and the character of the candidates? The well-being of the republic requires that honest, efficient administrations shall exist in every governmental unit—local as well as national. But such certainly will not be the case unless the type of voters indicated shall do their duty by going to the polls.

Personal freedom is the priceless heritage vouchsafed by the founding fathers of our republic to all law-abiding people living within its borders. Unfortunately, however, there are now living in our country many evil-minded and excessively selfish-minded persons who would change our laws and set up conditions that would be wholly foreign to and destructive of the guarantees given us by the divinely-inspired Constitution of the United States. Candidates for office in sympathy with such conditions will seek the support of the voters. Let all lovers of freedom and of righteous laws be aware! "Eternal vigilance is the price of liberty." Let this not be forgotten.

One of the matters we have in mind is the attempt that will be made in some state legislatures to legalize the sale of liquor "by the drink," the operation of slot machines and other gambling devices, and pari-mutuel betting on horse races. Specious arguments will be made for such laws. The unwary and thoughtless will be won over to favor such laws. But the safest and best way to prevent the making of these laws is to defeat in

the primaries and elections all candidates who favor them. We hope that appropriate actions to accomplish these defeats will be taken wherever necessary.

AS THEODORE ROOSEVELT SAW IT

The tombstones marking the tragedies of statesmanship should almost all bear the same inscription "TOO LATE." The reason for this is that more than 990 of every 1,000 people in the nation have as their first and constant interest their next meal, their clothing, their mate, their home and children, and only a few give thought to the structure of the society in which they live. The American Republic was created by a handful of leaders. When the crowd goes wrong, it is difficult for the few with insight to set it right. But when the crowd is astray and the front rank suddenly sees it has one foot over the precipice, its realization of the imminent danger may cause a wave of fear to spread back through the crowd. Then leadership has its last-minute opportunity to turn the crowd around and set it on the right course. Too often leadership fails to arise, or to act soon enough, and then another tragedy of statesmanship must bear the tombstone inscription "Too Late." That is what the prophet Isaiah meant when he said, "Where there is no vision, the people perish." (Prov. 29:18.)

WHAT EXPERIENCE SHOWS

Dr. Samuel Gerber, with twelve years' experience as coroner during which he investigated more than 27,000 deaths, says:

I recognize that the chronic alcoholic is a grave national health problem. But my study and experience convince me that the so-called "moderate" drinker is a graver problem—at least as far as accidents are concerned.

Undoubtedly, it is the man, or woman, who has only a few drinks, who creates the most accidents. He assures everyone, including himself, that he isn't drunk, and with increased self-confidence, "under the influence of alcohol" has a slower reaction to time. Evidence demonstrates that when he is at the wheel of a car, his foot is

heavier on the gas and is slower to apply the brakes. Yes, used moderately or immoderately, alcohol makes one a poor driver.

Heretofore it has been thought that when the alcohol concentration in the blood was 0.05 percent, it could be held that the drinker was definitely not under the influence of alcohol, and that not until the alcohol concentration was 0.15 percent might he be definitely so charged. Now, revision of this standard is indicated, and the threshold of impairment should be considerably lower. Say the investigators:

"The threshold of impairment of driving ability in expert drivers is an alcohol concentration of 0.35 to 0.40 per mil in the blood." This would correspond to a percentage of 0.035 to 0.040.

The Supreme Court of Arizona, in the case of Steffani vs. State, held:

The expression, "under the influence of intoxicating liquor," covers not only all the well-known and easily recognized conditions and degrees of intoxication, but any abnormal mental or physical condition which is the result of indulging in any degree of intoxicating liquors. . . . If the ability of the driver of an automobile has been lessened in the slightest degree by the use of intoxicating liquors, then the driver is deemed under the influence.

The significance of the matter, however, extends much farther than to the driving problem.

What about the statesman who must make decisions which determine the dreadful issue of peace or war?

What about the legislator who must decide upon his vote in regard to legislation which determines broad economic policies involving the welfare of every man, woman, and child in the nation?

What about the military commander who must decide whether or not he shall attack on the flank or prepare to sustain an attack in the center? What about the naval commander whose decision may mean defeat or victory, and whose error may plunge the world into a new Dark Age of blood and tyranny?

What about the obscure enlisted man whose beer-induced intoxication may become "military intelligence" in the staff headquarters of the enemy?

Perhaps drunkenness is, over all, less of a menace to the social, economic, and political welfare of the nation than the moderate drinking—the very moderate drinking—which takes the fine edge off the judgment of leadership, which impairs decision where decision is essential. Perhaps "moderate drinking" is the major problem rather than alcoholism.

Priesthood or male members of the Church over twenty-one years of age may play in the senior league. All male members of the Church, ages twelve to eighteen inclusive,

are eligible to play in the junior league. Under certain conditions non-members are invited to participate.

My Courtship Must Be Beautiful



BETTY
BRYCE

(Excerpts from an address delivered by Betty Bryce during a recent quarterly conference of the St. Joseph Stake, Arizona.)

THE ideal courtship is made up of the contributions of a young man and a young woman giving of their best, honoring and respecting each other always. An ideal courtship is creative and elevating. From such a courtship comes a love that is pure in the sight of God.

Chastity would be the rule of conduct, for "How glorious and near to the angels is youth that is clean."

I want my courtship to be beautiful because it is the foundation, the preparatory step to the most sacred event of my life—marriage in the house of the Lord. It will not be a marriage for time only but for all eternity as well.

Only through marriage in the temple can we obtain the highest degree of glory in the celestial kingdom of God. Is this not what we are working for?

I want my courtship to be beautiful because I want my marriage to be beautiful. There must be no reservations in the love, esteem, and admiration between my companion and me when we kneel at the marriage altar, knowing that the choice has been made thoughtfully and prayerfully and that our Heavenly Father smiles down with divine approval.

In the home that will someday be mine I wish to claim the blessings that the priesthood brings into the home, for enduring joy is built upon spiritual ideals.

My parents, too, are a part of my courtship. I can seek their advice and counsel in difficulties that may arise during this important period of my life. I want to honor them by living what they have taught me in my youth, fulfilling the trust they place in me as their daughter and as a young woman.

I want a marriage built upon the firm rock of faith, love, purity, and obedience to the laws of God.



The Presiding

Definition Of "Family" In Ward Teaching

"WHAT constitutes a family from the standpoint of ward teaching" is a problem confusing to some bishops. The term *family* is a collective word and does not specify any given number. With so many unusual family and individual combinations, it is difficult to establish a ruling or formulate a policy to fit every circumstance. The examples given here are common to most bishops, and while there may not be an answer to every question arising, the illustrations used will cover by far the majority of cases and establish to some extent uniformity of interpretation in this regard.

The Following Are Classified as Two or More Families:

1. Married children living with their parents
2. Widows, widowers, or divorced members having children, and living with their parents
3. Widows, widowers, or divorced members having children, but living with a brother or a sister
4. Two or more single men who are members, living together (one family for each individual)
5. Two or more single women who are members, living together (one family for each individual)

The Following Are Classified as One Family:

1. Children, in one family, under nine years of age, not baptized, but who have been blessed, having one or both parents who are nonmembers
2. Children, in one family, who have been baptized, having one or both parents who are nonmembers
3. Members living alone regardless of age
4. Brothers or sisters or combinations of both, living together but not living with parents
5. Member who is married, without children, whose husband or wife is a nonmember
6. Children living with parents where all are members of the Church
7. An unmarried member living with a nonmember family

The Following Do Not Constitute a Family, but Are Included as Members of the Family with Whom They Reside:

1. Aged members who are widows, widowers, or divorced, and because of illness or infirmity, live with one of their children, or a brother, or a sister, or a grandchild
2. Unmarried grandchildren living with grandparents who are members
3. Unmarried children living with their aunts or uncles who are members
4. Aged members who are unmarried, living with married brothers or sisters who are members
5. Widows, widowers, or divorced members not having children and living with their parents who are members
6. Students attending school away from home, whose membership is not transferred to the ward in which they are temporarily living
7. Members living in L.D.S. homes where they are employed

A member living in an infirmary or a public institution is not considered as a family. Members in these institutions should be visited by ward teachers from the ward in which they are a member of record, if the institution is not too far removed, and if the member would be strengthened as a result of the visit.

Bishoprie's Page

Prepared by Lee A. Palmer

Canada

Challenging Records



MAXINE
PILLING

Maxine is a member of the Leavitt Ward, Alberta Stake (Canada) and has maintained a perfect record of attendance at sacrament meeting, Sunday School, and Y.W.M.I.A. for two years. Maxine's parents report, "She goes because she enjoys her meetings so much." May we add that Maxine's reason for attending her meetings is a challenge to others to develop the same reason for going to Church.



RAY
MILLER
HARDY

Ray is a member of the Stirling Ward, Taylor Stake (Canada). In addition to having a one hundred percent attendance record at sacrament meeting, priesthood meeting, Sunday School, and Y.M.M.I.A. for two years, he has passed the sacrament in both Sunday School and sacrament meeting every Sunday during that time. Here is another example of devotion to duty.

L.D.S. Girl Leaders

"Letting down after making good is quitting." We cannot let down until our work is finished June 30, 1950.

Latter-day Saint Girls Establish 100 Percent Attendance Records

GIRLS appearing in the photographs below have maintained a perfect record of attendance at sacrament meeting, Sunday School, and Y.W.M.I.A. from one to three years.



GRANITE (UTAH) STAKE presents eighteen of the nineteen girls who have records of one hundred percent attendance from one to three years.

Front row: Joy Verde, two years; Sarah Curtis, two; Heloyce Hanson, two; Patricia Richins, two; Gladys Durtschi, three; Betty James, three; Marilyn Palmer, three; Gloria Trauffer, three; Ruth Verde, (absent) two.

Second row: One year only; Connie James, Faye Christensen, Janet Alexander, Cleo Remington, Beverly Carman, Darlene Poulsen, Karma Burton, Ann Jorgensen, Laura Jean Haynes, Barbara White.



FILLMORE WARD, MIL-LARD (UTAH) STAKE, boasts six girls with perfect attendance records for two years or more.

Front row: Norma Hunter, Betty Ja Hatton, Joyce Marshall.

Back row: Laman Mellville, Helen Verhaaren, Hylda Rasmussen.



BEAR RIVER (UTAH) STAKE added twenty-four to the list of girls with one hundred percent attendance records:

Front row: LuAnn Shaffer, Renee Nielson, Anna Marie Josephson, Edna Archibald, Charlene Lamb.

Second row: Mary Castleton, Marie Grover, Beverly Cannon, Marie Petersen, Rose Ann Cutler, Phyllis Louise Larkin.

Third row: Joan Nish, Leah Sorensen, Nancy Gann, Carol Mann, Phyllis Arbon, Cleo Sorensen.

Back row: Marlene King, LaNex Larkin, JoLayne Palmer, Emma Louise Carter. Absent from photo, Carol Lynn Capener, Orlene Sorensen, Barbara Elmer.

FRENCH MISSION 1850 - 1950

(Continued from page 483)

ence of packing up the mission and moving it from country to country depending on the political, economic, and social conditions.

Before the arrival of President and Sister Barker in May 1946, President Ezra Taft Benson of the European Mission went to Paris at a time when housing was scarce and automobiles impossible to buy. Within a day or two he arranged to rent a beautiful apartment in one of the best sections of Paris and bought three of the first cars to be made in postwar France, one for the European and one each for the French and Dutch missions.

President and Sister Barker's first few months in Europe were spent unraveling military and government details, locating lost members, distributing welfare supplies, and trying to make postwar time rations stretch over three meals.

One cannot imagine the tremendous amount of good that came from the welfare supplies that were shipped to the French Mission from Salt Lake City. The moral assistance was as great as the material. An unfortunate occurrence in January 1947—the loss of \$3,478 worth of welfare goods in a warehouse fire near Paris—brought sharply to mind the efficiency of the welfare committee in Salt Lake City. Only fifteen days after the fire, President Barker was notified that a duplicate shipment of welfare supplies had already left Salt Lake for Le Havre to replace the burned supplies. Since the burned supplies had been under the protection of the French relief organization, the loss was later refunded to the Church by the French government.

The hard work and devotion spent in years past have added up to the healthy condition that the French Mission is in today. The percentage of conversions compared with the number of missionaries working in the mission has always been high.

Although the greatest percentage of membership has always been in Belgium and Switzerland, it is not because the French people are not receptive to the gospel message. During the past hundred years there have been many missionaries

in France itself, but there has never been the concentration of missionary effort there that there has been in the other two countries.

Today, France is hearing the gospel. President Barker had always believed that the "blood of

Israel" is deeply rooted in France, that they need only to be given the chance to hear the message of the gospel. He was further convinced of this when two elders proposed that he come to Reims, France, where they were working (a town with no members), and speak at a public meeting answering the ques-

Forgiving and FORGETTING

BY RICHARD L. EVANS

WE often hear the phrase, "Forgive and forget." But how much is "forgetting" a part of "forgiving"? There is no one who does not sometime need to be forgiven, and there is no one who does not hope that his errors will be forgotten. But a verbally proffered forgiveness comes much easier than an actually accomplished forgetfulness. And if every time we are miffed, we remind a man of all his past mistakes, we haven't fully forgiven. People cannot live together in happiness until their differences are settled. And differences are not settled so long as they are bitterly remembered. Of course, we may say that we can make ourselves forgive, but we cannot make ourselves forget. But we do have some control over forgetfulness as well as over remembrance. We cannot will our minds to be a blank. But we can crowd out some thoughts with other thoughts. In some measure, at least, we can select our thoughts. Of course, the offender has some obligations also, and if sincere forgiveness is expected, sincere repentance should be offered. People can't move forward on a new footing if the old false footing is always there to stumble over. And we also have it on good authority that he who expects forgiveness must be forgiving: For "if ye forgive not men their trespasses, neither will your Father forgive your trespasses." If we see ever before us the picture of former offenses, then every present prospect will be marred with old marks. If we let the snarled past continually tangle the present, there isn't much chance for unfettering the future. There is little hope of walking in new ways so long as stumbling blocks from the paths of the past are constantly strewn before us. If there are those who have past grievances and who want to walk together again, they will literally have to learn to forget as well as to say that they forgive. If they would find a new footing of faith and confidence and understanding, they must learn to leave some things behind. It isn't always easy to forgive, and it is still more difficult to forget, but no one has done either completely unless he has earnestly tried to do both.

¹Matthew 6:15

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, APRIL 2, 1950
Copyright, King Features

tion, "What is Mormonism?" The missionaries had rented a hall with seats for about sixty people. By the time the meeting was to start, people were standing in the aisles, and the missionaries were forced to move to a small theater seating about 270. The theater soon filled up, leaving almost one hundred people standing in the aisles and out in the hall. At the end of the lecture they remained in their places and asked questions for more than an hour, not leaving until the lights were turned out.

This first public lecture held in October 1947 was the beginning of a constant round of lectures given in all parts of France, Switzerland, and Belgium.

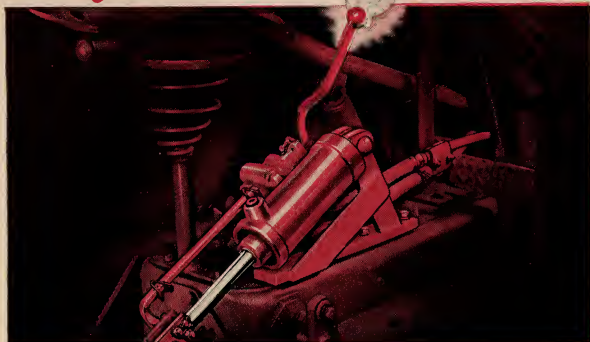
The "public meeting" in the French Mission has been found to be one of the most profitable ways of counteracting bad publicity and correcting false impressions and fables that have grown up about the L. D. S. people. As a result of various types of public meetings since missionary work has begun anew, the papers have carried stories and even front-page headlines about the L. D. S. missionaries, President Barker, and the correct nature of their work. Recently several groups of missionaries presented musical programs in all parts of the mission, receiving press write-ups and radio invitations almost everywhere they went. One newspaperman, when shown some of the unsolicited publicity and enthusiastic response of newspapers in France, Switzerland, and Belgium, was astonished at the amount and quality of the write-ups.

This part of Europe now has the opportunity of hearing the Tabernacle Choir and short commentaries in their own language. Since Christmas day, 1948, the *Chaine Nationale of Radio Diffusion Francaise*, the largest broadcasting station in Paris, sends out a fifteen-minute program of recorded choir and organ music each Sunday morning at nine fifteen.

The type and quality of missionary work being done in the French Mission today is of the highest standard. Of course one of the greatest difficulties in a foreign country is the language. In the French Mission the missionaries

(Concluded on following page)

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"MAKE IT A MASSEY - HARRIS"

French Mission 1850 - 1950

(Concluded from preceding page)

are speaking, writing, and thinking "good French." Students who come to France for the express purpose of studying the language seldom reach the high standard of French in the same length of time that the average missionary does. This is due in part to the deep interest that President and Sister Barker took in the type of work that each missionary does—in helping each to realize his responsibility of presenting the gospel in the best manner possible.

There is no one better qualified than President Barker to help the missionary with his French and especially the pronunciation, since he has spent many years in France doing research in the language and was formerly head of the department of foreign languages at the University of Utah. As a result, there is no section in the mission where missionaries are working that they are not known for their "amazing ability" in the French language.

Today the highest number of missionaries ever to be in the French Mission at one time are actively engaged in missionary endeavor, and response to missionary activity is at an all-time high.

The condition of the French Mission in 1950 reflects the results of missionary work started one hundred years ago—when President John Taylor remarked about a conference held in Paris on the same day that France was voting for Louis Napoleon for president:

... at the very time they [the French people] were voting for their president, we were voting for our president; and building up the kingdom of God; and I prophesied that our cause would stand when theirs was crushed to pieces; and the kingdom of God will roll on and spread from nation to nation and from kingdom to kingdom. (*Life of John Taylor*, B. H. Roberts.)

The corps of missionaries believe with President Golden L. Woolf, who has now succeeded President Barker, that the blood of Israel is to be found in France and French-speaking countries—and they are finding it.

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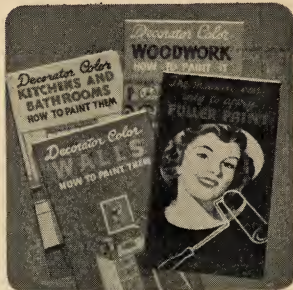
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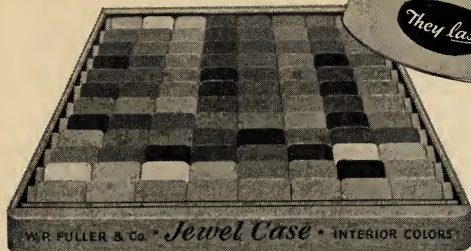
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FIRST FOR COLOR!

TODAY'S

Family

Burl Shepherd, Editor

Paintings, Pictures, and Wall Decorations

By Verla Birrell

ASSISTANT PROFESSOR OF ART IN HOME ECONOMICS, UNIVERSITY OF UTAH

Do the walls of your rooms add loveliness to your home?

Much of the charm of a lovely home is due either to beautiful paintings and pictures which grace the walls, or it is due to the use of modern wall treatments which give beauty to the home although they to some extent limit the use of paintings and pictures.

Builders and decorators are now stressing textured wall surfaces. Some of these wall surfaces which may be unsuitable as backgrounds for pictures are: glass walls (frosted, corrugated, or transparent); rough-textured walls (brick, hand-cut stone, sand-blasted wood, twisted hemp squares); and indoor planted areas (which serve as room partitions).



—Photograph courtesy The Deseret News.

There are other tendencies in modern architecture which limit the use of paintings in the home, too; for example, large picture windows eliminate wall space and may serve as paintings themselves. Some decorators are substituting shadow boxes (which are built in the wall) for paintings. These shadow boxes

are heavily framed (they may or may not have shelves), and usually contain either floral arrangements, growing plants, figurines, or collector's items of various types (such as a collection of Indian pottery). To add to their interest in the room, these shadow boxes often

(Continued on page 510)

BLUEPRINT FOR



Beauty



—Photograph courtesy Harold M. Lambert Studios.

Smile Awhile

HIGH on the list of "musts" for the sparkling American girl is a radiant smile—a smile that speaks the secrets of inner happiness and wholesomeness; for a smile, it is said, is not restricted to the face. It is the expression of the whole body; it is an advertisement of the stock which lines our mental shelves. Do your feet hurt? It will show in your smile. Are you filled with pride and vanity? Your smile will give you away; or are

you bubbling over with health, enthusiasm, and good will? The story will be told in your smile.

But this is not all. When lips part in a smile, other inside secrets are betrayed—namely, we hope, two rows of even, white teeth; for teeth also have a tale to tell. They influence looks, speech, health, and personality.

Why do some people have pearly white teeth and others have yellow and decaying teeth? Very few people in our civilized world grow to adulthood with perfect teeth, and when they do, there's a reason. For instance, there is a relationship between the amount of am-

monia in the saliva and the number of cavities in the teeth. A few people, three or four in a hundred, produce this ammonia in their systems to the extent that it prevents decay. Also, fluorine compounds are being used with success today to keep teeth in good condition, but this treatment must be given during childhood to be effective. There's another reason for good teeth, too, but first let's talk about the simple rules of cleanliness which are a part of every beauty program.

The object of brushing the teeth is to dislodge bits of food between them, break up gummy patches of starchy food which furnish feeding grounds for acid-forming bacteria, and to polish. Everyone should be able to raise the right hand in loyalty to the daily tooth-brushing program. Dental authorities say that a solution of three parts baking soda and one part salt is as good a cleanser as any other, but many prefer commercial dentifrices because of their flavor and because they seem to polish better. The only difference between a tooth paste and a powder is one of convenience. Some prefer one; some, the other. No cleanser used on the teeth should be gritty, however, as this may damage tooth enamel. The antiseptic value of tooth powders, pastes, and mouth washes is extremely questionable, and warm salt water fulfils all the requirements of a mouth wash, except that it is not pleasant tasting. Nature has given us our own mouth wash, the saliva, which is an excellent neutralizer of acids. But it is not cleaning powders and pastes which prevent decay or make dull teeth sparkling white. It is something else.

In 1932 Dr. Weston A. Price, a retired American dentist, took an extended trip over much of the world to study the dental condition of people whose living habits differed from ours. In the Loetschen-tal Valley, Switzerland, he found a village of people who lived on whole milk, cheese, butter, whole rye bread and cereal, with meat about once a week. These people had no dentists, and they had been taught little about the use of a toothbrush. But it was necessary to examine three children to find

(Continued on following page)

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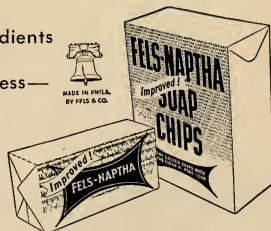


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Blueprint for Beauty

(Continued from preceding page)

one decayed tooth! In other areas he found that there were only 2.3 cavities for each one hundred children's teeth examined. On the other hand, in villages where modern transportation had brought modern white flour, highly sweetened fruit, jams and jellies, there were 20.2 cavities a hundred.

Investigators in war-torn Italy after the last war found that although food had been scarce and many deficiency diseases (including gingivitis which may lead to pyorrhea) were in evidence, there was little tooth decay. And all reports indicated that very little sugar was in the diet. Even before the war, dental caries had been low in Italy, but their yearly consumption of sugar was only eighteen pounds per person—while we in the United States were gormandizing at the rate of 103 pounds a person. And this is not hard to believe when we stop and realize that three teaspoons of sugar daily amount to twelve pounds a year! Then consider the cupfuls used daily in baking, preserving, sweetening, in addition to the "extras" eaten between meals, and we can visualize our mouths as a rich grazing-ground for acid-forming bacteria; for it is the action of bacteria on starches and sugars in the mouth that causes these enamel-eating acids to form. Few people can convert starch into acid in the mouth, but acid is produced from sugar almost as soon as it is eaten. It reaches maximum strength in a few minutes. Brushing the teeth as a measure of protection then, must be done immediately after eating.

So-o-o—the irresistible smile of beauty means less candy, ice cream, and soda pop for young and old. (The average six-ounce bottle of pop contains four teaspoons of sugar, and most pop bottles are larger than that.) It means that if we want our smiles to be a pleasant memory for others, we cut down on sweets and obey the following:

1. Brush the teeth after each meal and before going to bed at night.
2. Remove food particles lodged between the teeth with dental floss.

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Covers everything to do with cooking and meal planning

Here are some of the subjects covered in this remarkable cookbook: basic cookery, beverages, breads, cakes and cookies, frostings and fillings, candy, canning, cereals, dairy products, desserts and dessert sauces, international dishes, left-overs, meal planning, meats, one-dish meals, pies, salads and dressings, sandwiches, soups, vegetables, invalid cookery, a section on cooking in large quantities (useful for the cafeteria), besides pages of helpful information like first-aid in the kitchen, packing lunches, outdoor meals, etc. Also included is a meat chart showing the various cuts of meat, endpapers of baking time, food computing list, and weights and measures of common foods. Bound in water-resistant cloth.

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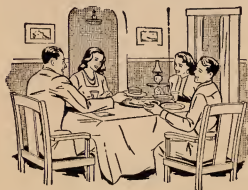
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3. Have malformed teeth straightened during youth by a reliable dentist.

4. Visit the dentist regularly.

5. Eat a good balanced diet. (See the March Blueprint for Beauty.)



LET'S GO SCANDINAVIAN!

WHETHER it's *smørrebrød* in Denmark, *voileipäpytä* in Finland, *koldt bord* in Norway, or *smörgåsbord* in Sweden, it suggests an array of appetizing dishes which are unique to the great Scandinavian cuisine; for these people have a way with soups, sauces, open-faced sandwiches, pastries, and other foods which differs distinctly from the western touch. A limited selection is presented here. Try them when you want to be different.

Fruit Soup (or Pudding) Frugt Suppe (Budding)

Use either raspberries, red currants, tart apples, ripe plums, or other tart fruit for this delicious dessert. Wash the fruit and cover it with hot water (about 2 inches above the fruit). Simmer until the fruit is sufficiently cooked to be rubbed through a coarse sieve, juice and all. To the puree, add sugar to taste, and then reheat the mixture to boiling. For each quart of juice add $\frac{1}{4}$ cup cornstarch dissolved in a little cold water. Reduce the heat, and stir until the mixture becomes clear and jelly-like. Serve either warm or cold with cream.

Summer Vegetable Soup (Kesäkeitto)

- 6 small carrots, diced
- 1 cup green peas
- 1 small cauliflower, diced
- 3 small new potatoes, quartered
- 6 radishes, cut in half
- 1 cup chopped spinach
- Boiling water
- $\frac{1}{2}$ tablespoon salt
- 1 tablespoon sugar
- 1 tablespoon butter
- 1 tablespoon flour

(Continued on following page)

What are little girls made of?

SUGAR and spice and everything nice... that's what the nursery rhyme says. But what will really make your little girl, now just a tiny baby, grow up lively and strong and happy?

First, and most important, is the milk you give her because milk supplies the minerals she needs to build sound teeth and bones, and to help her make the best of growth.

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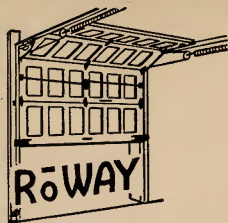
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Let's Go Scandinavian

(Continued from preceding page)

- 1 quart milk
- 1 egg yolk
- $\frac{1}{4}$ cup cream
- 1 cup cooked and cleaned shrimps (optional)

Wash and scrape the carrots, potatoes, and radishes. Combine all vegetables except the spinach with boiling water to which the salt and sugar are added. Simmer until ten-

der. Add the spinach and cook five minutes. Blend the flour and butter in a saucepan on medium heat, add the milk and mix well. Beat the egg yolk and cream together and stir into milk mixture. Then add the vegetables and their liquid, then the fish. Stir till hot and serve at once. This is a very thick soup and is served in Finland as a main course with open-faced sandwiches.

The Reality of the RESURRECTION

BY RICHARD L. EVANS

"AND seeing the multitudes, he went up into a mountain: and when . . . his disciples came unto him: . . . he . . . taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God." The truth and beauty of the Beatitudes and of all the other ethical and doctrinal teachings of Jesus the Christ would be more than reason enough for his mission among men. But his mission meant much more than moral teaching, and his was much more than a great mortal mind. By his own utterance, and by all other evidence, he was the Son of God, the Savior of mankind—in a manner which admittedly we mortals do not altogether understand—but then there are so many things that are real and undeniable which are beyond the present limits of the minds of men. But this was his mission in mortality: to give unto men a pattern of principles that would lead to peace and progress and highest happiness here and hereafter—and to die that men might be redeemed from death. To say that we fully understand the necessity for this sacrifice would not be wholly true. But somehow, in the plan and purpose of our Father, it was and is essential to man's eternal march. And somehow, the way to life without limit, the path to eternal progress was opened up for all men by him who did for us what we could not do for ourselves. And so we accept the reality of resurrection with settled assurance; and we accept as part of our Father's plan and purpose the renewal of association with those we love—for "men are, that they might have joy." And to you who have lost those you love, take this comfort to your hearts this Easter day. If there be those who doubt, let them doubt no more. If there be those who mourn, let them be comforted. If there be those who love life, let them prepare to live it—always.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, APRIL 9, 1950

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Open-faced Sandwiches

These famous sandwiches may be made from any choice tidbits or leftovers around the house. Their variety is endless.

- a. Sliced hard-boiled egg and tomato slices
- b. Cream cheese and minced or thinly-sliced radishes
- c. Cream cheese and minced celery
- d. Cold, sliced, cooked potato, garnished with minced chives or parsley
- e. Cottage cheese mixed with salad dressing and minced chives or onion
- f. Asparagus spears, rolled in bread slices moistened with salad dressing

Red Cabbage Salad (Rödkall salat)

- 1 small red cabbage
- 1 large apple
- 1 celery heart
- 1 cup thick cream (or cold undiluted condensed milk)
- 1 lemon, juice only
- $\frac{1}{2}$ teaspoon salt
- 1 tablespoon sugar

Wash and grate the cabbage. Cut apple in small pieces and chop the celery fine. To the whipped cream add lemon juice, salt, and sugar. The dressing goes on the salad.

Salmon and Vegetable Salad (Laxmajonäs)

- $1\frac{1}{2}$ cups cold cooked salmon
- 2 ripe tomatoes
- 1 medium cucumber
- 1 cup cooked peas
- 2 teaspoons lemon juice
- 1 teaspoon sugar
- 1 teaspoon salt
- $\frac{1}{2}$ cup mayonnaise

To the cold, flaked salmon add chopped tomatoes, cucumber, and the cooked peas. Mix in the lemon juice, sugar, and salt. Then add mayonnaise. Serve on lettuce or watercress.

Baked Carrot Custard (Porkkanalaatikko)

- 4 medium-sized carrots
- 1 cup bread crumbs
- 1 cup milk
- 3 tablespoons melted butter
- 3 eggs, separated
- 1 teaspoon salt

Wash and grate the carrots and cook them in as little water as possible. Mix bread crumbs and milk, add the butter, beaten egg yolks, and

(Concluded on following page)

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Max Carpenter, Manager

LET'S GO SCANDINAVIAN

(Concluded from preceding page)

salt. Combine with the carrots. Fold in stiffly beaten egg whites. Pour the mixture into buttered baking dish, set it in a shallow pan of water, and bake in moderate oven (350° F.) for about 30 minutes, or until risen, set, and slightly browned.

Danish Pastry (Dansk Bagværk)

½ cup sugar
2 cakes yeast
1 pint lukewarm milk
8 cups sifted flour
1 teaspoon salt
2 cups butter
3 eggs, well beaten

Dissolve sugar and yeast in lukewarm milk. Sift flour and salt together, rub in 6 tablespoons butter and add eggs and yeast mixture. Knead 5 minutes and roll in rectangle twice as long as wide. Cut remaining butter into pea-sized pieces and spread about one-third of it over two-thirds of dough. Fold unbuttered third of dough over half of butter-covered portion; then fold remaining third on

top, to make three thicknesses dough with butter between. Press edges together and roll out fairly thin. Repeat twice to incorporate remaining butter. Cover, set aside at room temperature for ½ hour, roll out and shape as desired. Let rise until light but not quite doubled in bulk. Bake in hot oven (400° F.) 15 to 25 minutes, depending on size of rolls or tarts.

Filling for Danish Pastry

Cream together ¼ cup shortening, ¼ cup sugar, 1 egg, ¼ lb. almond paste, ¾ teaspoon almond flavor. Or fill tarts with any kind of jam.

Danish "Sunday Bread"

(Dansk Søndagskage)

1 cup milk
½ cup sugar
¼ cup lukewarm water
1 pkg. dry or compressed yeast
¾ teaspoon salt
3½ cups sifted flour (whole grain preferred)
½ cup butter, melted and cooled
½ cup seeded raisins
½ cup chopped dates
2 tablespoons shaved candied citron
½ cup sliced pecans

6 candied cherries, chopped

Scald milk. Stir one teaspoon sugar into lukewarm water and add yeast. Let stand ten minutes. Add remaining sugar and the salt to hot milk and cool to lukewarm.

Add milk mixture to softened yeast and mix well. Add half of flour to mixture to make soft batter. Beat well. Add melted butter and mix thoroughly. Add remaining flour and fruits and nuts. Mix well.

Turn dough out onto lightly floured board. Cover with bowl and let rest ten minutes. Knead lightly but thoroughly for ten minutes. Place in clean, buttered bowl. Cover and let rise in warm place until double in bulk—about one hour. Shape into two round loaves and place each on greased baking sheet. Let rise until doubled—about one hour. Bake in moderate oven—350° for 40 minutes. Remove from pan and cool on rack, uncovered and away from drafts.

Combine ¼ cup light corn syrup and ¼ cup water in small saucepan. Boil one minute. Cool slightly. Brush cooled loaves. Allow to dry. Makes two loaves seven to eight inches in diameter.

PAINTINGS, PICTURES, AND WALL DECORATIONS

(Continued from page 504)

contain a concealed lighting system. Finally, there are even those who would do away with walls altogether and have the entire house (except bath and sleeping quarters) open into a wide vista separated by small half-partitions.

However, paintings will probably never be entirely displaced as objects of beauty in home furnishings, and their cost should be included in the interior decoration budget. Those who can afford expensive furnishings will find that the home is enriched by hanging fine original paintings rather than the less expensive prints. Since all homemakers are not fortunate enough to own original paintings but may be contemplating purchases, the following suggestions are given to aid prospective buyers in their choice.

SKILL OF THE ARTIST

Is this a good picture? What will others think of my choice? Neither

question need worry the homemaker, as the really important considerations are: Is the painting liked by my family? Does the picture fit into the decorative scheme of my home?

Art is a personal expression. Both the artist and the purchaser look at a painting from a personal and emotional viewpoint. A homemaker will judge the picture in the light of her own knowledge and experience in art. It is natural that tastes and attitudes change with an increase of knowledge; therefore, it is natural that the homemaker may later "outgrow" a picture and may need to replace it with another.

COLOR HARMONY

A lovely painting, perhaps one which has been cherished for many years, may serve as the color harmony "theme" when re-decorating. Whether the picture be chosen before or after the basic color theme has been set, the color of the room

and the color of the painting should be in harmony. Because the colors in the painting are usually more vital than the colors in the room, paintings tend to be the center of interest.

WALL ARRANGEMENT

Pictures or paintings should conform in size and shape to the wall spaces on which they are hung and should look well with the furniture with which they are grouped. A usual custom is to arrange a picture and a piece of furniture together so that the space between the two is less than the height of the smaller piece: a picture over a sofa must be hung low enough to give a feeling of unity to the two pieces. Where there is no conflict, the center of the picture is usually placed slightly above eye-level. Pictures look best against plain walls.

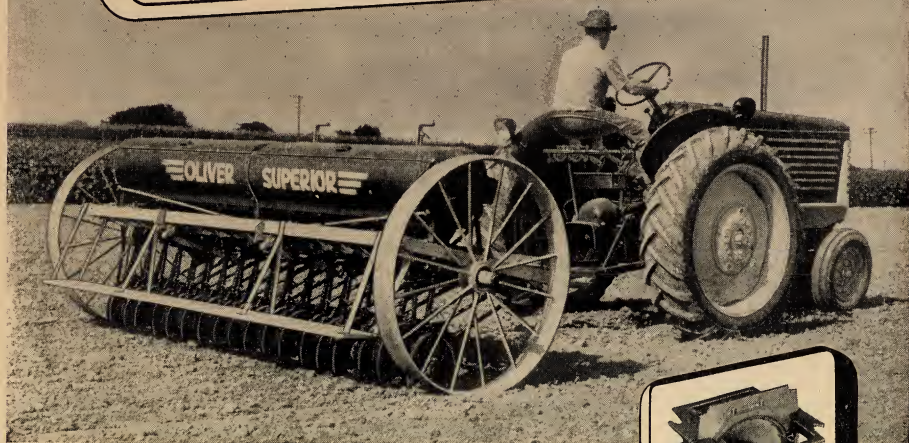
Pictures of the same size, when hung in a series, should be so arranged

(Concluded on page 512)

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PAINTINGS, PICTURES, AND WALL DECORATIONS

(Concluded from page 510)

ranged that the distance between each is less than the width of any one picture. A group of pictures on a wall should conform to the wall space and should be arranged so that the wall space below the group is widest, the wall space on the sides of the group is next in width, and the top wall space is the least in width. This "law of margins" should be remembered also when matting pictures for framing.

PERMANENCE OF A PAINTING

The paints and other materials which are used by professional artists today are fairly permanent. The use of permanent colors in water color painting has increased the popularity of this medium. A picture should not be chosen from the standpoint of "How long will it last?" but rather "How much pleasure will it give?"

Indelible

IDENTITY

BY RICHARD L. EVANS

IN fiction and in fairy tale a favorite plot is for the prince to move among his people in disguise. Such plots have a host of variations in a long line of literature, and it makes exciting reading when the pauper proves to be the prince or when the grand lady changes places with her maid. In literature such situations may be easily possible, but in life we cannot much rely on not being known. Fugitives have often found this out. Sometimes they go to the ends of the earth; but almost surely, sooner or later, someone discovers their identity. Gambling on not being known isn't a very good gamble. Often people are surprised at meeting friends in far places. But seasoned travelers learn never to be surprised at meeting almost anyone almost anywhere. We may think we shall lose ourselves in the big city, but, trite as it may seem to say so, it is a small world. We can never be sure that our actions aren't observed by someone we know or by someone whom we shall later come to know. And those who indulge in "away-from-home" actions and attitudes often learn this and often have cause to be very much embarrassed. If we make fools of ourselves a thousand miles away, the news will likely get back sooner than we will. But this isn't the only reason for behaving ourselves. We ought to have enough common sense and character to do it anyway. Our own principles and self-respect and inner approval should give us reason enough, no matter where we are. Personal principles shouldn't shift with geography. But even if there were no question of principle, even if there were no question of conscience, it would still be well to remember that we just can't be sure that we won't be seen by someone whom we shall sometime see again. It isn't ever safe to suppose that the news won't get back. Our record and reputation travel with us. More than that, they often precede us and show up almost anywhere. In fiction, the prince may be protected in his disguise, but in life we cannot rely on not being known. Our identity is indelible.

"The Spoken Word" FROM TEMPLE SQUARE
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Using Examples

(Continued from page 484)

circulated, but that opinion could hardly be considered of great value, for he has had little experience that would enable him to pass judgment on the United Nations. On the other hand, if he were to make a comment on modern music, we should give such a comment serious consideration.

Third, report your quotation accurately, not only the words but also the idea in relation to the text in which it is found. Many religious misunderstandings have arisen because people repeated a passage from the Bible out of context and thus missed its full and true meaning. Observe this caution particularly when you use statistics, which can easily be very misleading.

7. Prepare carefully for the use of your visual aids

Many visual aids are failures because the speaker has not made adequate preparation for them. First, find out what facilities are available; for instance, plan to use a blackboard only if you know one is in the room where you will speak.

Second, mark all your aids so that you can identify them easily. Then place them in order or arrange them carefully so that you can select them quickly.

Third, rehearse your speech several times complete with visual aids. Practise drawing any charts you will draw during your speech. Show all your pictures to an imaginary audience. Time yourself as you set up the equipment. This is the only way to learn to handle your aids easily or to time your speech. One speaker had a series of slides illustrating the city of Nauvoo. Rehearsed without the pictures, the speech took ten minutes; given publicly with them it took twenty-five. If the speaker had rehearsed his speech with the slides, he would have saved himself the embarrassment of speaking fifteen minutes overtime.

8. Use specific and picturesque words

Words create pictures, and the more specific and picturesque the

(Concluded on page 516)

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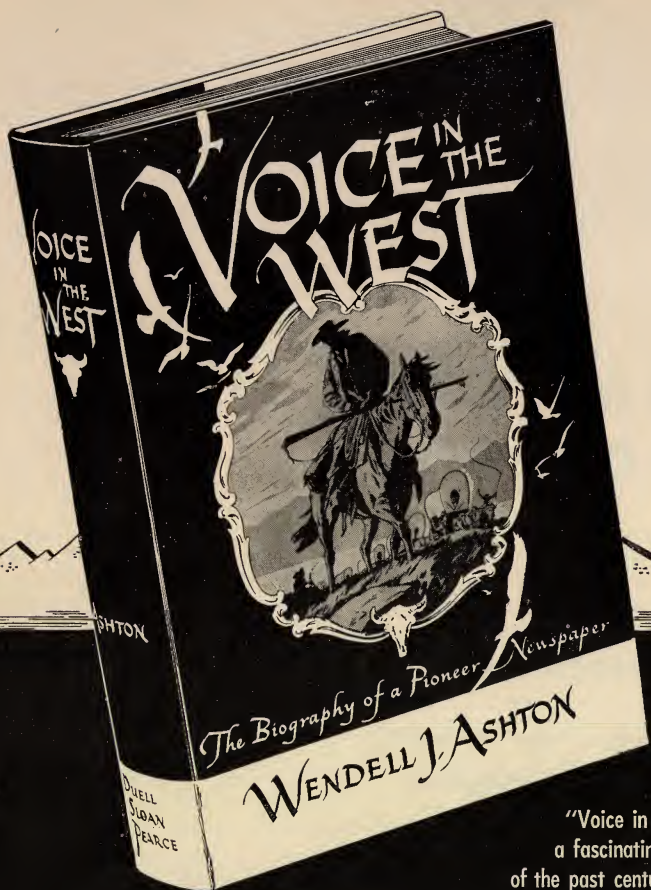
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USING EXAMPLES

(Concluded from page 514)

words the more vivid will be the picture. Instead of talking about children, talk about John and Mary and Jim. Use "nouns that bleed" and "verbs that sting and rattle."⁸⁸ If you can choose between two words, choose the one that is simpler but conveys the more clear-cut image. Compare, for instance, the mental pictures the following sentences create:

⁸⁸*Ibid.*, p. 88.

If a man can excel other men, the world will find and honor him.

If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he builds his house in the woods, the world will make a beaten path to his door.

Emerson, Lecture in 1871

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Lehi in the Desert

(Continued from page 487)

toric times. The point to notice, however, is that Lehi made his discovery in the spring of the year,²⁹⁸ when that part of the world is full of rushing torrents. Moreover, the very fact that Nephi uses the term "a river of water," to say nothing of Lehi's ecstasies at the sight of it, shows that they are used to thinking in terms of *dry* rivers—the "rivers of sand" of the East.²⁹⁹ One only speaks of "rivers of water" in a country where rivers do not run all the time. But in the spring it is by no means unusual to find rivers in the regions through which Lehi was moving, as a few examples will show.

"We . . . descended . . . into Wady Waleh. Here was a beautiful seil, quite a little river, dashing over the rocky bed and filled with fish. . . . The stream is a very pretty one . . . bordered by thickets of flowering oleanders. Here and there it narrows into a deep rushing torrent. . . ."³⁰⁰ Describing the great wall that runs, like our Hurricane fault in Utah, all along the Dead Sea, the Arabah, and the Red Sea, an earlier traveler says: "Farther south the country is absolutely impassable, as huge gorges one thousand to fifteen hundred feet deep (compare Lehi's "awful chasm") and nearly a mile wide in some places, are broken by the great torrents flowing in winter over perpendicular precipices into the sea."³⁰¹ The sea is the Dead Sea, but the same conditions continue all down the great wall to "the borders which are near the Red Sea." One is reminded of how impressed Lehi was when he saw the river of Laman "flowing into the fountain of the Red Sea." On the desert road to Petra in the springtime "there are several broad streams to pass, the fording of which creates a pleasant excitement."³⁰² A party traveling farther north reports, "we presently came upon the deep Wady 'Allan, which here cuts the plain in two. How delightful was the plash and gurgle of the living water rushing over its rocky bed in the fierce heat of that Syrian day!"³⁰³

Given the right season of the year, then—and the Book of Mormon is obliging enough to give it—one need not be surprised at rivers

THE IMPROVEMENT ERA

in northwestern Arabia. It was this seasonal phenomenon that led Ptolemy to place a river between Yambu and Meccah.²⁴

When Ishmael died on the journey, he "was buried in the place which was called Nahom." (1 Nephi 16:34.) Note that this is not "a place which we called Nahom, but the place which was so called, a desert burial ground."²⁵ The Arabic root *NHM* has the basic meaning of "to sigh or moan," and occurs nearly always in the third form, "to sight or moan with another." The Hebrew *Nahum*, "comfort," is related but that is not the form given in the Book of Mormon. At this place, we are told, "the daughters of Ishmael did mourn exceedingly," and are reminded that among the desert Arabs mourning rites for the dead are a strict monopoly of the women, related Hebrew rites being less exclusively female.²⁶ Ishmael here seems more of an Arab than ever, while Nephi continues to display unerring accuracy on every point.

LEHI'S Qasid

There is no more surprising or impressive evidence for the genuineness of the Book of Mormon than the eloquent little verses (they are a sort of *qasid*)²⁷ which Lehi on one occasion addressed to his wayward sons.

It was just after the first camp had been pitched, with due care for the proper rites of thanksgiving at the "altar of stones." Lehi, being then free to survey the scene more at his leisure (among the desert people it is the women who make and break camp, though the *sheikh*, as we have seen, must officiate in the sacrifice), proceeded, as was his right, to name the river after his first-born and the valley after his second son. (1 Nephi 2:6-8, 14.) They examined the terrain more closely, as Arabs always do after pitching camp in a place where they expect to spend some time, and discovered that the river "emptied into the fountain of the Red Sea," at a point "near the mouth thereof" (*Ibid.*, 2:8-9), which suggests the Gulf of 'Aqaba at a point not far above the Straits of Tiran. When Lehi beheld the view, perhaps from the sides of Mt. Musafa or Mt. Mendisha,²⁸ he turned to his two el-

der sons and recited his remarkable verses. Nephi seems to have been standing by, for he takes most careful note of the circumstance:

And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness!

And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord! (1 Nephi 2:9-10.)

No subject has been more inten-

sively studied than that of primitive Semitic poetry, and nowhere could one find a more perfect illustration of the points that are now agreed upon as to the nature and form of the original article than in this brief account of Nephi's.

First there is the occasion: It was the sight of the river flowing into the gulf which inspired Lehi to address his sons. In a famous study, Goldziher pointed out that the earliest desert poems ever mentioned are "those *Quellenlieder* (songs to springs of water) which, according to the record of St. Nilus, the an-

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LEHI IN THE DESERT

(Continued from preceding page)

cient Arabs used to intone after having refreshed and washed themselves in some fountain of running water discovered in the course of a long journeying.¹²⁰⁰ Nilus' own account is a vivid picture of what Lehi's party went through:

The next day . . . after making their way as is usual in the desert by devious routes, wandering over the difficult terrain, forced to turn aside now this way,

now that, circumventing mountains, stumbling over rough, broken ground through all but impenetrable passes, they beheld in the far distance a spot of green in the desert; and striving to reach the vegetation by which the oasis might provide a camp or even sustain a settlement for some of them (we are reading *nomadikon* for the senseless *nomadikon*), as they conjectured, they turned their eyes towards it as a storm-tossed pilot views the port. Upon reaching it, they found that the spot did not disappoint their expectations, and that their wishful fantasies had not led them to false hopes. For the water was abundant.

clear to the sight and sweet to the taste, so that it was a question whether the eye or the mouth was the more delighted. Moreover, there was adequate forage for the animals; so they unloaded the camels and let them out to graze freely. For themselves, they could not let the water alone, drinking, splashing, and bathing as if they couldn't revel in it enough. So they chanted songs in its praise (the river's), and composed hymns to the spring . . .²⁰⁰

(To be continued)

BIBLIOGRAPHY

¹²⁰⁰In *PEFQ* 1908, p. 257. "You" here is used in a general sense, referring to the individual or party that finds the water and so has the right of naming it.

²⁰⁰T. Canaan, in *Jnl. Palest. Or. Soc.* II (1922), 139, cf. Hogarth, *Penetration of Arabia*, p. 162.
²⁰¹T. Canaan, "Studies in the Topography and Folklore of Petra," in *Ibid.*, IX (1929) 138-218 has become the standard work on desert nomenclature; passages cited here are from p. 140.

²⁰²Loc. cit., Burton, *Pilgrimage to Al-Madinah*, etc. I, 250 n.3: "a folio volume would not contain a three-months' collection" of such names, so numerous are they.

²⁰³The Wilderness of Zin, p. 70.
²⁰⁴E. H. Palmer, *The Desert of the Exodus* (Cambridge, 1871), I, 20.

²⁰⁵*Drinkers of the Wind*, p. 51.
²⁰⁶Philly, *The Empty Quarter*, p. 39.

²⁰⁷R. E. Cheesman, in *Unknown Arabia*, p. 261.
²⁰⁸Woolley and Lawrence, *Wilderness of Zin*, p. 86f, concluding that "to expect continuity of name, as in settled districts in Syria, is vanity." Speaking of the south deserts, Capt. Conder (in *PEFQ* 1875, p. 128) observes that while "The settled population have preserved the ancient names under forms more or less modified, the wandering Bedoua have replaced them by descriptive titles of their own."

²⁰⁹B. Thomas, *Arabia Felix*, p. 50.
²¹⁰W. F. Albright, *Archaeology & the Relig. of Israel*, p. 183.

²¹¹Oford, "The Red Sea," *PEFQ* 1920, p. 179.
²¹²Cited by W. J. Phythian-Adams in *PEFQ* 1930, p. 204.

²¹³W. Spiegelberg, *Koptisches Handwörterbuch*, pp. 204, 258.

²¹⁴*Survey of Eastern Palestine* I, 239, 241; *Survey of Western Palestine* Name Lists, pp. 116, 134, 207, 259, 350, 367, 433.

²¹⁵C. R. Conder in *PEFQ* 1876, p. 134 and *Surv. of W. Palest.* Name Lists, pp. 28, 93.

²¹⁶*Survey of Western Palestine* II, p. 169.
²¹⁷Thomas, *Arabia Felix*, p. 136f; Philly, *Empty Quarter*, p. 231.

²¹⁸*Penetration of Arabia*, p. 3.

²¹⁹Nephi's story begins "in the commencement of the first year of the reign of Zedekiah." (1 Ne. 1:4) and moves very rapidly. Since, "in the Bible throughout the 'first month' always refers to the first spring month," (Yaluda, *Accuracy of the Bible*, p. 201), Nephi's "commencement of the year" would fall in the springtime, regardless of when Zedekiah began to reign, since the Jews like the Egyptians dated a king's rule from the beginning of the real year, the ritual time of coronation.

²²⁰The term is also used by Egyptian and Greek writers, e.g. Alexander the Great crosses a "river of sand" in the desert. The Arabs call a dry lake "sea of salt," or *Bahr billa* ma, i.e. "lake without water." (Burton, *Pilg. to Al-Madinah*, etc. p. 72, n. 1). To us it seems pedantic to distinguish between lakes of water and lakes of something else, but the discrimination is important in a land where most lakes and rivers are dry ones.

²²¹E. H. Palmer, in *Surv. of W. Palest.* Special Papers, p. 67f.

²²²C. R. Conder in *PEFQ* 1875, p. 130f.
²²³G. Hill, "Journey to Petra," *PEFQ* 1897, p. 144.

²²⁴W. Ewing, "Journey in the Hauran," *PEFQ* 1895, p. 175.

²²⁵Burton, *Pilgrimage to Al-Madinah*, etc. II, p. 154.

²²⁶Though Bedouins sometimes bury the dead where they die, many carry the remains great distances to bury them. A Janssen in *Revue Biblique* X (1901), 607.

²²⁷Janssen, loc. cit.: T. Canaan in *Jnl. Palest. Or. Soc.* XI (1931), 189: "In funeral processions women may not mix with men. . . . When the burial is over the women assemble alone. . . . In visiting the tomb . . . they always go alone. . . ." Cf. Baldensperger in *PEFQ* 1901, p. 83; and Burkhardt, Notes I, 101: "At the moment of a man's death, his wives, daughters, and female relations unite in cries of lamentation. . . ." Among the Jews



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Lehi in the Desert

the men play a more prominent part in mourning rites, and even professional male mourners were not unknown. Nowack, *Hebr. Archaeol.*, p. 196.

²⁰⁷The word *qasid* is used to denote various types of Arabic verse including the now unknown primitive poetry of the desert. It is in this sense that we employ it here. The root *qad* means to "intend," hence it applies to a poem with an objective—money, love, or moral instruction. Authorities disagree as to the original motif. Harde's dictionary applies the word to any kind of poem.

²⁰⁸The river would flow between these two mountains, as is indicated in the National Geographic Map of the area. The valley seems to be conspicuous enough. We suggest an investigation: from the most ancient times it has been the custom for travelers in the desert to inscribe their names on rocks at places where they have camped (Th. Nöldeke, *Die Semitischen Sprachen*, p. 37). It is almost certain that Lehi's people left their marks at the more important stopping places.

²⁰⁹Goldziher, *Abhandlungen zur arabischen Philologie* (Leiden, 1896) I, 58.

²¹⁰St. Nilus, in *Migne Patrol. Graec.* 79, 648

On The Bookrack

(Continued from page 466)

In the latest edition, this set of books has been brought up-to-date and extensively supplemented to keep abreast of the ever-extending frontier of newer knowledge and recent happenings in the world. It covers the fields of Science, History, Hygiene, Geography, Civics, Economics, Nature Study, Physiology, Biography, Industry, Handicrafts, Transportation and Communication, Mining and Mechanics, Writing and Riddles, Arithmetic and Recreation, Art and Entertainment.

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A HANDBOOK OF HUMAN RELATIONS

(Everett R. Clinchy, Farrar Strauss and Company, New York. 146 pages. 1949. \$2.00.)

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which in one way or another are retarding our national development.

—J. A. W.

THE JOURNEY TO THE PROMISED LAND

(Deta P. Neeley. Deseret News Press, Salt Lake City, Utah. 122 pages.)

THIS book, which the author calls "the first book in the series called 'A Child's Story of the Book of Mormon,'" has been carefully prepared by Dr. Neeley for all children to understand. Children with "fourth-grade reading ability will be able to read the book for themselves." The fictional

approach will delight young people and will be approved by older folk since the author deals very carefully with the original text, the Book of Mormon itself. The author tells the leaving of Jerusalem, the return for the plates, the wandering in the wilderness, the voyage, and finally the landing in the Western Hemisphere.

—M. C. J.

THE AUTOBIOGRAPHY OF WILL ROGERS

(Edited by Donald Day. Houghton Mifflin Company, Boston. 1949. 410 pages.)

WILL ROGERS has become an institution in the United States, an (Concluded on following page)

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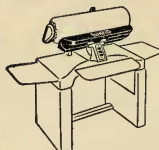


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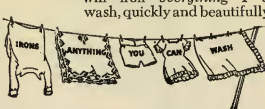
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ON THE BOOKRACK

(Concluded from preceding page)

institution for the clever saying that points up the message he wished to put over. His life can be an example of encouragement to all, no matter in what situation they find themselves. His desire to achieve and his diligence in work can be emulated by everyone.

His life of devotion to his family is also commendable. His love for and loyalty to his family never deviated. His derision of the false and misleading is ever vocative. This is a good book to read to reinforce our own courage in speaking out against the evils of our day—and to learn of the life of one of the genuine humorists.

—M. C. J.

MEMOIRS OF CHILDHOOD AND YOUTH

(Albert Schweitzer. The Macmillan Co., New York. 78 pages. \$1.75.)

THIS poignant story of the famous

Doctor Schweitzer's early childhood makes interesting as well as constructive reading. For parents it is indicative of what to do as well as what not to do in rearing children. The book gives an insight also into educational practices to follow or avoid. It is a book that can be wholeheartedly recommended for reading. The book comes with great import, following the knowledge of the work that Dr. Schweitzer has done among the natives of South Africa

—M. C. J.

SUGAR GOES TO WORK FOR SCIENCE

(Concluded from page 492)

of an acre to produce a million calories! These figures, says Dr. Hockett, "show clearly that even with our present ratio of land to population, it would be quite impossible to feed our people on eggs, chickens, and beef alone."

Chemists have pulled an even bigger rabbit out of their hatful of magic in revealing that sugar can help to fill the most crying demand of all—the need for proteins. Sugar doesn't have a trace of protein in

it—yet the experts have found a way to make it produce some of the richest proteins known.

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INSPIRATION

(Continued from page 481)

returned to her tiny room in the inexpensive hotel that she felt depressed, insignificant, and futile. How useless her life had been, how unbelievably drab and stripped of accomplishment!

Her happiest hours were spent in the Metropolitan Museum. Here she stood in awe before the works of the masters, studying raptly the form, line, and color which, so skillfully blended, gave mute evidence of genius.

The attendants came to know this plain, little woman in the nondescript clothes, so full of intelligent questions and so genuinely interested in the answers they were able to give.

"Have you seen the current exhibition at the Canby Galleries?" one asked her on the next to the last day of her visit. "It contains some of the best work of our modern artists."

That afternoon found her at the Canby Galleries. For the most part she was disappointed. Many of the paintings seemed garish, their proportion all wrong, their perspective askew. Perhaps she was old-fashioned and ignorant, but few of them appealed to her.

An unusual crowd seemed gathered near the end of the gallery. She made her way toward them.

"The first prize," someone murmured.

Expertly she threaded her way through the knot of people till her nearsighted eyes caught a glimpse of the picture. She caught her breath sharply.

It was a simple, homely scene, almost harsh in its stern simplicity, but of ageless beauty: a weather-beaten little house at the rear of which sloped a wooded hill, and beyond the trees a golden sunset spread like a benediction.

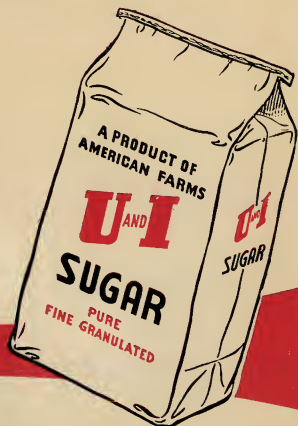
(Continued on page 522)

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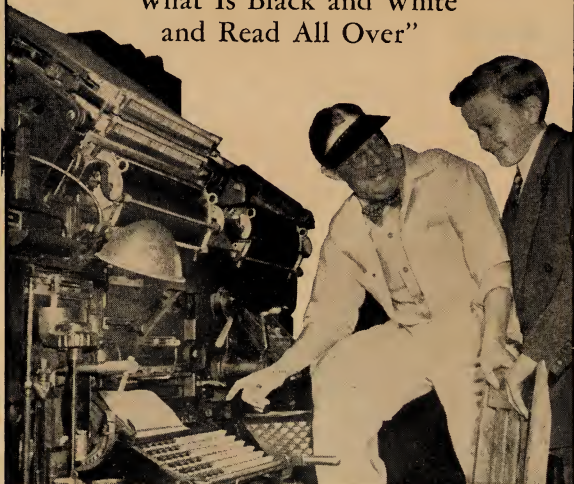
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Tommy Discovers the Story Behind "What Is Black and White and Read All Over"



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We welcome these visits, enjoy being a friendly neighbor to children and adults alike, and feel that this may be another reason why The Salt Lake Tribune and Salt Lake Telegram take their places among America's great newspapers.

The Salt Lake Tribune Salt Lake Telegram

Inspiration

(Continued from page 520)

Miss Amy adjusted her glasses. It couldn't be . . . and yet it was! Her house, the hill in back . . . as she had seen it a thousand times.

"I don't get it," a young girl mumbled. "It's called 'Inspiration.' I should think it would be 'Evening' or 'Sunset.'"

Feverishly Miss Amy consulted her catalog. There it was—"Inspiration. Artist: C. H. Lloyd." Funny, she'd had a Charles Lloyd in the fifth grade almost twenty years ago. She could see him now, a slight, dark-haired boy of ten with a sensitive, eager face. What had become of him? She hadn't heard of him in years.

"There's the artist now," someone murmured.

She approached him shyly, waited till he finished speaking with an acquaintance, and held out her hand.

"Charles! I don't suppose you remember me, but I want to congratulate you."

His amazement was even greater than hers had been. "Miss Amy! How glad I am to see you! Do you like my picture?" His eyes twinkled.

"I love it. Why shouldn't I? My own house—so beautifully done, too. But why did you call it 'Inspiration'?"

"You can't guess?" His eyes searched hers almost tenderly.

She shook her head.

"It's a symbol."

"How, Charles?"

"That simple, sturdy, little house is symbolic to me of you and the homely virtues you taught me—of honesty, character, and unselfishness. The sunset is the beauty you helped me to see everywhere about me. Without that ability to see, no artist can paint. Altogether the scene means 'inspiration' to me, the inspiration instilled in an impressionable boy by a teacher of great understanding."

Miss Amy's eyes were misty. "Well, I never!" she exclaimed softly.

Me, an inspiration? she thought. I've just done my duty as I've seen it . . . and yet, in a small way, I've contributed to greatness.

And with that realization she smiled contentedly. It would be good to get home!



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Never Give Up

(Concluded from page 480)

helped me. The Lord was blessing me marvelously.

The other and very rare book, *History of the Family Von Ow*, contained all the pedigrees, history, and data back to 1081. This was not in the library. But I didn't give up so easily. I was told to write some large libraries to see whether they could locate it. On November 3, 1948, I wrote to the New York public library, the Los Angeles city library, and to the Library of Congress. The first two did not have it. But the Library of Congress wrote on the bottom of my letter in red, "Located at Harvard University library." Another great thrill!

But how could I get this book? Must I go back east myself and copy these records for weeks and weeks—or what? Again I prayed. This time I went to Brother Archibald F. Bennett, who had just come back from his successful trip to Europe. I asked him what to do. "Sister Jordan," he said, "ask Harvard Library if they will send the book here, and with their permission we will microfilm it." So I wrote on November 22, asking if they would lend the book to our genealogical library for a short time. On December 3 came their answer: "In compliance with your request we have today sent the item noted below to the Genealogical Society of the Church of Jesus Christ of Latter-day Saints for your use." They also stated they had no objection to its being microfilmed.

You can imagine how happy I was now! I could hardly believe it! I walked on air! The book came. I found it contained over five hundred pages and twenty-five pedigrees. It also contains pictures of family castles and interesting family history. Now indeed I found it was no fairy tale my mother had told me. The book had been placed in an important collection at Harvard by a Royal German Legate in 1914, descendant of the family.

For two weeks before Christmas I went daily to our library and copied all I could from the book. Then it was microfilmed and sent back to Harvard. I go once a week to copy records from the film at the library, and once a week to work in the temple. This fascinating work is the crowning part of the gospel.



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THE 1950 MORMON BATTALION TREK

(Continued from page 479)

The doctors at the hospital in Yuma were of the opinion that both the young man and his wife would have died had it not been for the first aid which they had received from members of the battalion. Some of the trekkers felt that God had a hand in causing bus number

one to be stalled, believing that the purpose was to save the lives of the young couple.

Before evening arrived, the trekkers donned their uniforms, the ladies their long dresses and pioneer bonnets, and a parade was in motion again. This event was followed by an elaborate barbecue held

"A Time to EVERY PURPOSE"

BY RICHARD L. EVANS

ONE of the wise men of the world once wrote: "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; . . . A time to weep, and a time to laugh; a time to mourn, and a time to dance; . . . a time to keep, and a time to cast away; . . . there is a time . . . for every purpose and for every work." Getting too far off the timetable may take the edge of enjoyment from almost anything. And in some things, getting too far ahead of schedule may be about as hazardous as getting too far behind; for example, giving a youngster a car when he should still be balancing a bicycle can be about as hazardous as giving a boy a stick of dynamite when he is scarcely safe with a firecracker. Letting youth grow old too early dulls the edge of every enjoyment. We can't keep adding more and more spice to the food or soon there will be no pleasure in any simple taste. A worn and worldly look on the face of a youngster is a pitiable picture. There is another side to this subject which concerns itself with timetables that are too much retarded: To youth especially it should be said that there is a time for preparation and a time for performance. And if we don't use the years of our youth to prepare for what we want to do in life, preparation becomes increasingly difficult and discouraging. It is hard enough to win a race when we get an even start. But if we don't begin with the gun, the going can be very discouraging. It wouldn't always be true to say that no one can ever make up for lost time. But some important part of life passes every day, and every day that we postpone what we should have done sooner adds a penalty to our performance. Again, letting the schedule get too far ahead dulls the edge of every enjoyment, but letting it get too far behind means missing much. "To every thing there is a season, and a time to every purpose. . . ." Life itself is a period both of preparation and of performance for an ever-unfolding future. And young people (and older ones also) would do well to learn to look at the timetable.

¹Ecclesiastes, 3

"The Spoken Word" FROM TEMPLE SQUARE
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near the Yuma Branch Chapel. Approximately two thousand citizens of Yuma in addition to the trekkers were served. After the banquet a campfire program was held under the direction of Sam Flake of Yuma and Dr. Worlton of Lehi. The speakers were President Curtis, Dr. Worlton, and the writer. Music was furnished by the Yuma Indian orchestra and also, by Alvin Keddington. Then the presentation of a copper key to Salt Lake City was made to Mayor W. J. Anderson of Yuma, followed by a demonstration of square dancing by children of the community.

In the course of the evening's entertainment, the fact was mentioned that the Indian orchestra did much entertaining without charge, and that some members of the orchestra did not own instru-

ments nor money with which to purchase them. The proprietor of a music store made an offer to sell to the Indians all the musical instruments they needed at a twenty-five percent discount. Immediately the spirit of that suggestion found root in the hearts of the battalion trekkers. The captain of one of the buses announced that the members of his bus would contribute fifteen dollars toward purchasing musical instruments for the members of the Yuma Indian orchestra. Within the space of a few moments thereafter the captains of the other buses came forward with their contributions. Before half an hour had elapsed, \$202.75 had been gathered from the members of the battalion and presented to the Yuma Indians.

(To be concluded)

A FLAME WAS KINDLED IN THE NORTHLANDS

(Continued from page 477)

that many were on his side. "We have found them in our fields and meadows, although we handled them gingerly, that no precious message might be broken or marred before the arrival of our good king's commissioners and worthy scientists!" His honest blue eyes would look around for approval. "There were messages engraved on many ornaments," he continued. "messages which we read about later when the learned scientists published their translations."

"Heathen boastings and sacrilegious prayers to Odin and Thor!" would come the venomous reply from the officially appointed shepherd of souls. "Nothing that good Christian people should bother about!"

"But could it not be possible, that the word of prophets of old would also be found in the ground?" the tall, clear-eyed one would persist. "I have read that such is the case in the Holy Land, where many new carvings come to light from time to time, that the voice of God is starting to whisper from the dust. Answer me, *Stiftsprovst*, am I not right?"

Tumultuous shoutings and violent "taking sides" would end such meetings. Some were for tarring and feathering all believers and investigators of this strange, new

faith, this Mormonism which, according to rumor, had already gained 40,000 converts in the British Isles. Many of these new converts were already emigrating across the waters to faraway America. "Did not Scandinavian sailors, newly home from English ports, tell of ship upon ship crowded with Mormon converts leaving for American ports upon every sailing date?"

But somehow, in spite of mob violence, of jail sentences, incarcerations, whippings, and other physical ill-treatment by overzealous or brutal authorities, these young men persisted in spreading the gospel.

Many kinds of people they met in their endless journeys. Many types of converts came into the fold. In the back reaches of the harsher sections of these Scandinavian lands they found a stronger, more self-willed populace. There was no humble bowing down to stiff-backed authority in pompous officialdom. In the thinking pattern of such people, the proclaimers of the new, everlasting gospel found something salient and strong. There was something utterly logical in the manner in which they cautiously inquired into the whys and wherefores of the gospel plan. There seemed to be a strong desire to forge link upon strong link into a powerful chain of irrefutable evi-

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A Flame Was Kindled In the Northlands

(Continued from preceding page)

dence. They did not give in easily, but once converted they became the later stalwarts of Zion.

In the lowlands, among the countrysides rich with cattle and with burgeoning fields of ripening grain, the thinking pattern of the people would be milder, more lyrical. It also appeared more haphazard, more superficial. Suddenly, however, often quite unexpectedly, after much gay bantering, a seemingly uninterested prospect would slap a missionary on the back. With a good-natured smile, an invitation would suddenly come to have some light refreshments with the family. Much fruitful discussion would follow, suddenly revealing an inner depth of thinking by a man indicating he was not at all ashamed to admit that a superficial outer armor had been penetrated. Many conversions were often gained in this manner, and once convinced, these people made excellent home missionaries.

On the other hand, the cozy look of "come hither, friend," which the wandering missionaries often were confronted with in the rose-trellised, ivy-covered cottages of many Scandinavian villages, was often deceptive.

On occasion, a whole day would be full of disappointments, and a young missionary's thoughts at a low ebb, when suddenly an unexpected event would send his lagging spirits soaring.

Half-buried in a heather hill, partly excavated into the very side of it, he might suddenly find a humble hut on his way back from the unfriendly village. A chance ramble away from the beaten highway has revealed this treasure to him. Here indeed was meager existence. Casual pieces of driftwood, aging planks, and cracking timbers would form the door-jamb and window frames. The door itself might be the hatch cover from a foundered, splintered shipwreck, and therefore no one's property until a lucky finder would claim it. A pig might be grunting contentedly in a makeshift pen, a nanny goat chewing her cud of juniper greens, and a few chickens industriously

scratching in the sandy ruts of the haphazard road. But a friendly, "Goddag og Velkommen, (Good day and welcome), Stranger! Come in and chat!" would greet a foot-sore and discouraged missionary. Heartwarming hospitality would be found among these plain folk. They would share their meager supper of sour milk, boiled potatoes, and fried herring with the stranger, who would hold them spellbound with his amazing tales of the new, wonderful religion. His message seemed to have many touching points with their own simple religious conception: "Decency to one's fellow men."

And so, by these first four missionaries who set foot on Danish soil on that June morning in 1850, the flame of the everlasting gospel was kindled in the Northlands. By many more the torch was carried high. From the ranks of the humble people came many converts, humble in thoughts, humble in life's pursuits, humble in their wholehearted acceptance of the gospel plan. From the great cities they came, from the fat farmlands, and from the meager acres in uplands and hinterlands: blacksmiths and bakers and wheelwrights, sturdy farmers, and hardy fishermen, young and sinewy or old and seasoned. All had one single purpose: to live in a land of freedom, to worship their God according to their innermost concept, and to build up the strength and the glory of Zion. The valleys among the Rocky Mountains have blossomed under the wholehearted and loving labor of these hardy stalwart immigrants and their sons and daughters. And their sons and daughters after them have lived full, rich lives. Inter-marriages with many other nationalities in the American melting pot of nations have produced strong western American youths. The New England strain of their early pioneer forebears is there, too, in rich measure. But in their tall, erect stature, their fair, blue eyes, none can ever deny the heritage they have from the stalwarts who came from across the seas—from the Northlands—where the light of the Lord's true gospel was kindled by Erastus Snow and his fellow missionaries, an even hundred years ago.

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SCANDINAVIA

(Continued from page 425)

confirming the last two named men members of the Church, administered the sacrament for the first time in this dispensation in Norway.

An opening was made, too, at Frederikstad, when in December 1851, Svend Larsen came to Österrisör seeking an interview with Elder Petersen, relative to gospel teachings.

The year 1852 saw the first Scandinavian Saints emigrate to Utah. The spirit of gathering spread like fire as the Saints left their homes for England where, through the Liverpool office of the Church, ships were chartered for the purpose. And over the years, emigrants from the Scandinavian nations crossed the American plains by ox team, by handcart, and by every conceivable method.

Before the coming of the railroad a company of Scandinavian Saints were outfitted one year with young and frisky oxen. The Scandinavians, left to their own ingenuity, counseled among themselves to hitch up the oxen old-country style—the way they had been accustomed. The oxen became scared, bolted, and upset the wagons. American elders who had labored in Scandinavia and who were in charge of the company came running. It was hastily decided that it would be easier to teach the Scandinavians to drive by American standards than to teach the oxen the ways of the old country.

As early as 1879, the elders were expelled from Finland, then a part of Czarist Russia, and periodically elders from the Stockholm area visited the few faithful Saints in Finland and occasionally made new converts. Sometimes these elders would get into Russia for a short time, but their work was blocked.

In 1905 the Swedish Mission was formed from that portion of the old Scandinavian Mission. The Scandinavian Mission was divided in 1920 to form the Danish and the Norwegian Missions. A post-war development brought the creation of the Finnish Mission in 1947.

Until that time, the work in Finland had been carried forward by missionaries from Sweden laboring almost exclusively with the Swedish element in Finland. Now

the gospel is being carried forward to the Finns in their own language.

While the administration of Church affairs for Scandinavia remained at Copenhagen until 1905, and for the Norwegian-Danish portion of the mission until 1920, there always was more or less of a linguistic barrier between the three languages and peoples. True, the Swedish Saints for years got along with the Danish publications of the Church, but as time has gone on, the differences between the written languages have become more pronounced, and the Church has taken steps to rectify that by publishing material in the language of the mission involved.

It is indeed difficult to write a short but adequate history of even the beginnings of the Scandinavian Mission—the mission that, according to a recent special survey, has furnished the ancestry for about forty-five percent of the membership of the Church. And yet, those Danes, Swedes, Norwegians, Icelanders, and Finns who took upon them the yoke of the restored gospel of Jesus Christ, came to Utah to become, with but few exceptions, the humble plowers of the fields, the drawers of water, and the hewers of the wood rather than the architects and planners of Zion.*

It has been said of them, especially of the Scandinavian converts of early times, that they heard the gospel one day, were baptized the second, and on the third day they were out preaching the restored truth to kinkfol, neighbors, and friends. A while later they were in Utah, establishing new homes, and doing their share to make the desert blossom as the rose; but then the call would come to leave their homes and their families to raise their voices again in their native lands. Time after time they would heed the call—and when these men grew too old to travel, they sent their sons and their grandsons in their stead. Today, at the mission centennial, many of the great-grandsons of the old-time converts have heeded the missionary call.

*Denmark has given to the Church two Danish-born General Authorities: President Anthon H. Lund and President Christian D. Fieldstedt; Norway one Norwegian-born General Authority: Elder John A. Widtsoe.

Of all the thousands of missionaries who have labored for the upbuilding of the Church in the Scandinavian countries, as elsewhere in the world, none has labored alone, each has received the help of the Holy Spirit in relationship to his worthiness to receive it. And of all the converts who have come out of those countries, and of those converts who are staying to build that portion of the Lord's vineyard—this promise may also be made.

Brigham Young Said: On Recreation

When you go to amuse, or recreate yourselves in any manner whatever, if you cannot enjoy the Spirit of the Lord then and there, as you would at a prayer meeting, leave that place; and return not to such amusements or recreation, until you have obtained mastery over yourself, until you can command the influences around you, that you may have the Spirit of the Lord in any situation in which you may be placed. Then, and not until then, does it become the privilege of you, of me, or of any of the Saints, to join in the festivities designed by the Creator for our recreation. I wish that you would remember it; and that you may, I repeat that it is not your lawful privilege to yield to anything in the shape of amusement, *until you have performed every duty, and obtained the power of God to enable you to withstand and resist all foul spirits that might attack you, and lead you astray; until you have command over them, and by your faith, obtained, through power and supplication, the blessings of the Holy Spirit, and it rests upon you, and abides continually with you.*

—Brigham Young, *Journal of Discourses*, Vol. 1:113

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By Vivian E. Wood

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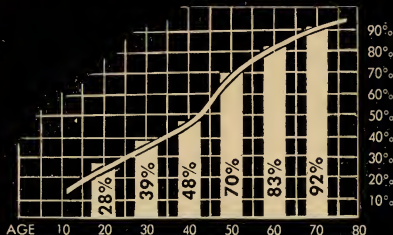
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They Endured

(Continued from page 473)

were shut out as missionaries, they found work at their particular trades and passed the contagion of their message to fellow workmen. A shoemaker stuffed Latter-day Saint tracts into his customers' shoes; a tailor sermonized as he sewed. They baptized by night along river banks and on the seashore. Every new convert bore witness to his neighbor. The new gospel was a germ which spread by contact.

Through the labors of these native traveling elders, Mormonism developed its own momentum in Scandinavia. The fact is one of the bright stars in mission history. One misinformed historian has called the early missionaries in Scandinavia "past masters at tilling the soil of religious, social, and political discontent," and their converts "the ignorant, the dregs of society."¹¹ This becomes a ridiculous contradiction when it is realized that the converts themselves were the missionaries. Only thirteen missionaries from Utah served in the three countries between 1850 and 1859, the year the first convert-emigrant, after a brief residence in *Mormonlandet*, returned to Scandinavia, himself an "elder from Zion." Almost every one of the sixty-seven elders who were sent out from America between 1860 and 1870 was a convert who had emigrated and now returned as missionary. A onetime burgher of Copenhagen, Ola Nilsson Liljenquist, emigrant of 1857, remembered:

I was the first of the elders who had received the gospel in Scandinavia to return and testify of Zion. It was a wonder and a marvel to many who thought that no one could ever return after he got to the Rocky Mountains. . . . I went to the magistrate's office in Copenhagen to report my arrival. All the officers and clerks left their chairs and desks and completely surrounded me, and bid me hearty welcome. I spent a very agreeable time with them, testifying about Zion and my experience while I had been gone.¹²

The succeeding decades witnessed a similar "return of the native": the names of the more than thirteen hundred elders sent out from Utah by 1900, the golden jubilee of Mormonism's beginnings in Scandinavia, read like a roll call of first and second generation con-

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LOS ANGELES

"TWO PERSONS — ONE CHARGE"

THE IMPROVEMENT ERA

verts. "The Kingdom is beleaguered by this missionary army from Utah," reported a Swedish official in the 1890's.¹³ Denmark to the later missionaries appeared to have been "very thoroughly warned by our elders," for L.D.S. tracts were to be found in nearly every house they visited.¹⁴

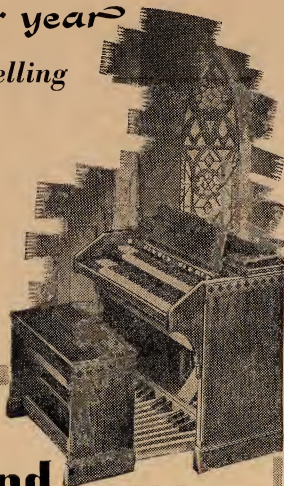
Rumors originated early and floated down the years concerning these missionaries. They were railroad agents; they were speculators; they were white slavers; they were polygamists sent abroad to avoid prosecution; they were Utah's delinquents farmed out for reform. On a mission to Drammen, Norway, in 1891, one elder found advance notice of his coming in the local newspaper. A countryman in his home town in Utah, whom the elder as justice of the peace had once fined, had written a letter warning people against him and his kind: "The railroads in America take such ignorant fellows almost gratis because they know they will get it back on their deluded converts who emigrate to Utah."¹⁵ That was hard to take for a man who had paid seventy-three dollars in cold cash for his ticket and who had left a pregnant wife, a boy with a broken arm, and a struggling dairy business, in response to the call.

Amid the persecution and amid the proselyting, the great and constant preoccupation of the Saints was raising means to go to America. Transportation to Zion, as some insincere converts discovered, was not a handout. The Church maintained a Perpetual Emigrating Fund operating on contributions from members in Zion and abroad, advance deposits from intending emigrants, and deposit of passage money by those sending for friends and relatives; but it was not known from one year to the next how much direct assistance could be made available. The Saints in Scandinavia helped themselves, and they helped each other. Anna Widtsoe, widow of a schoolmaster in Trondhjem, Norway, auctioned the family library in 1883; Hans Zobell sold his Danish cottage for 400 kroner (\$100) in 1869; and Andrew M. Israelsen, as a boy of seven, remembered the heavy box of silver coins his parents received when they sold

(Continued on following page)

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THEY ENDURED

(Continued from preceding page)

their little farm in Norway for passage money.

Before leaving the old country, those with ample means assisted their less fortunate brethren, or savings were pooled to enable a few to go who could send help later. Contributions amounting to \$680 went to the aid of the 297 Saints who left via Liverpool on the *Forest Monarch*, January 16, 1853, the first organized party to leave Scandinavia. Niels Wilhelmsen, emigrant of 1861, reminisced that he had received various loans, among them two hundred *rigsdaler* (\$100) from Peter Andresen of

Gundsölle, "who at the time was not yet a member, "but whom many have cause to remember with gratitude today." A deliverer who like Moses never set his own feet on the promised land was Jens Andersen of Veddern, Aalborg, who had assisted no fewer than sixty of his fellows to emigrate; he died on the North Sea in 1862 soon after leaving Cuxhaven. Andrew Eliason, well-to-do Swedish landowner, sold his estate and enabled a hundred of his brethren and sisters to start out for Zion. Bent Nielsen was so free in outfitting his brethren and prepaying their passage that he was warned some might accept his

Repentance and PROGRESS

BY RICHARD L. EVANS

REPENTANCE is a subject that is sometimes shunned. But repentance is a very practical principle and plays a very important part in human progress. This is so because, in a sense, no man moves forward in any particular without repentance. Increasing individual or industrial efficiency is a kind of repentance—the abandoning of wasteful ways and by following better ways. Applying improved processes in any undertaking is a form of repentance. The process of growing up and leaving behind childish ways, as increasing wisdom comes, is a kind of repentance. But when an adult reverts to childish ways or persists in unenlightened practices, or when he conducts himself in conflict with conscience or in conflict with the commandments of God, to that extent he proves himself to be unrepentant—and therefore unprogressive. The unrepentant person turns his face to the darkness instead of to the light. He follows ways he knows to be full of evil and error—evil if only in the sense that his conduct doesn't conform to his best knowledge. In other words, when a person knows better than he does, and persists in acting in error, he is unrepentant, and is, therefore, also unprogressive. He who doesn't repent of breaking the laws of health will pay the price of ill health. The person or the institution that doesn't repent of spending beyond its means will pay the price of its prodigality. Any individual or organization, any nation or people must pay a price for unrepentance—even if it is only the price of holding themselves back from what they might have been. A successful life is a life of constant improvement, a life that seeks earnestly to abandon old errors. In short, repentance is the very essence of progress, and an unrepentant person is an unprogressive person. Even from a purely practical point of view no person can afford to be unrepentant.

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THE IMPROVEMENT ERA

money and then apostatize. To hymn-writer Jacob Bohn he said: "You need never repay me because you labor for God's kingdom."¹⁷

The redeemed did not always repay with kindness. It grieved Andrew Jenson, editor of *Morgenstjernen*, Danish bi-monthly, published in Salt Lake City, that year after year many remained indifferent to their obligations.

He wrote:

Have you forgotten how eagerly you seized every means which would make your emigration possible? Those who forsake their duty in this respect are therefore responsible for the distress of their brothers and sisters. . . . It is the sure road to apostasy.¹⁸

But there was more remembering than forgetting. Scandinavians in Utah contributed twenty-five cents a month to an Emigrant Aid Society. The town of Ephraim expected to have a fund of almost \$2,000 for "our poor and suffering brethren in the Old Country" in 1872, when "we celebrate our twenty-fifth anniversary in this land of freedom."¹⁹ Altogether, \$10,000 was sent to Scandinavia from private sources in Utah in that pioneer jubilee year. In 1883, \$30,000 went to Sweden alone. Credits to the Perpetual Emigrating Fund, contributions to mission funds, and prepaid tickets were among the forms of assistance. J. A. Petersen, steamship passenger agent in Salt Lake City, advertised regularly in the Scandinavian weeklies in the 1880's that his tickets were good for a year and those who wished could travel "with the Latter-day Saint emigration."²⁰

Generosity from Zion was matched by thrift and enterprise in the mission. After 1860 tithes went largely for the emigration of the poor. In addition, mission-wide savings plans were inaugurated. Mission headquarters in Copenhagen received deposits to individual accounts in an "Emigrations-fond" which led to a regular savings system in a bank called significantly *Bikuben*, the Beehive. Not untypical was the action of tailor Jens Weibye who, on becoming a member and finding he had four hundred *rigsdaler* to his name, paid forty as tithing, put one hundred in the emigration savings fund, and gave the remainder to the mis-

(Continued on following page)

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They Endured

(Continued from preceding page)

sionaries for their work.⁷¹ By 1872 the congregation at Stockholm had an emigration fund for loan purposes and was helping individuals with sums of from twenty to a thousand kronor (\$5 to \$250).

Yet it required long years for some to save enough from their pittance to accumulate even the few dollars needed for passage. "The great question among the Saints is 'How shall we get to Zion?'" wrote Niels C. Flygare in 1878. "Many have been in the Church for fifteen or twenty-five years and grown old, but they are not tired of assisting in the good cause. . . ."⁷² Mission leaders comforted the Saints, admonishing that they "should not desire to leave here without trials and opposition. . . . Experience has shown that the steadfast eventually find Zion, and having been tried here, prove faithful. Others who leave too soon, prove not so faithful."⁷³ More realistically, they pointed out that some were more thrifty in household affairs than others. The young unmarried folk, who were "unburdened" and earning a living, should regularly set aside some of their earnings: ten öre (2½¢) daily would amount to three hundred kronor (\$75) in ten years. "If everyone did this, it wouldn't be necessary for so many of our brethren and sisters to be left behind year after year."⁷⁴ It was slow, painful saving, the picture of a people attempting to lift themselves by their own bootstraps—and succeeding.

The hazards and high adventure of the emigrant journey itself, the great moment of arrival in Salt Lake Valley, and the final settlement and adjustment in one of the communities of Zion to send old roots down into a new soil are episodes carrying the saga of the Scandinavian Saints beyond its valiant beginnings in the Old Country. In the new home they could say, "All that's past is prologue." But, with most of them, the qualities which had enabled them to persevere in the anticipation of coming to the Zion of their dreams endured after their arrival in Zion with all its shortcomings. Now they turned "their prayers, their anxie-

ties, and their exertions" toward building the kingdom. They did not come, they told themselves, to find Zion in full flower, but to help plant and nourish it. And so believing, they endured.

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April Missionaries

MISSIONARIES ENTERING MISSION HOME APRIL 17, AND DEPARTING APRIL 26, 1950

Reading from left to right, first row: Lulean Mortensen, William D. Jewkes, La Juana Isakson, Irene Tenny, Reed Cates, Lorine W. Seifert, Don B. Colton, director, Ramona Calvert, Dorine Jensen, Olive Branch Millburn, Downette White, Edith B. Cotton.
 Second row: Blaine Hordcastle, Norman E. King, Max E. Curtis, John Fetter, Sr., Albert Barlow Dooley, Lou Britton, Robert D. Worthen, John D. Van der Waal, William G. Holman, Jack Leon Tuke, Lewis David Allen, Glen J. Wiese.
 Third row: Evan G. Rowell, Oscar Sander, Grace McKee, Amanda Miles Johnston, Naida Maxine Grimmer, Colleen Benson, Delton J. Connell, Gordon M. Avery, Grant E. Neibaur, Bryant P. McKay, Evan P. Lyman, Gladys Barnes.
 Fourth row: Lynn F. James, Paul W. Cutler, N. Kelland Jackson, Eugene N. Alfred, Robert J. Brown, Donald Stone, Barbara O. Neal, Maude W. Dodge, Edward C. Dodge, Lily Norlun Hortnag, Lorenz Hortnag, Jay H. Cook, Ralph L. McBride.
 Fifth row: Robert J. Halterman, Rosco Heppler, Jr., Darrell E. Stucki, George Irvin Kirkland, Dale

R. Cook, Regent John Howard, Judith P. Bennion, Ruth Bennion, Zola Peterson, Joyce Lowe, Yvonne Smith, Robert Lewis Worren, Bud Thomas Etched.
 Sixth row: Farrel J. Olsen, Jr., Frank R. Hill, Clifford Jay Bailey, Theron L. Swainston, Charlie L. Stewart, Ramona Reeder, Phyllis Udy, Irene Jackson Howells, Irene Carol Thomsen, Marvin LaVor Cooley, Clyde Gordon Smith, Lawrence George Pison.
 Seventh row: Clyde Cooley, H. Mark Magleby, Keith M. Standing, Dan F. Thacker, M. DeMayne Anders, Richard J. Marshall, Morba Peck, Anna De Witt Warren, Paul M. Wilson, John Harold Escall, Boyd Stephen Crabtree, Cleod F. Lovell, H. Mervyn James.
 Eighth row: William L. Wells, George F. Tischer, Glen S. Nielsen, Robert M. Clark, Scott J. Moughan, Neldon D. Stanley, Kay L. Baker, Delbert M. Dickmore, Dennis N. Atkinson, Ronald C. Doney, Norman Noorda.
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Richard Bradford, Benton Masley, Richard Koehler, Lavern K. Beutler.
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 Fifteenth row: James L. Bennett, Ray A. Butler, Thad G. Kirkham, Bruce T. Neville, James E. Brown, Robert T. Neville, Marvin W. Hollingsworth, John R. Cooper, Dorol S. Paxman, Earl W. White.
 Sixteenth row: Cecil A. Smith, Robert K. Worthen, Floyd LaVor Barthus, Gerald C. Webb.
 Seventeenth row: Philip R. Bloomquist, James E. Linford, Doyle K. Morgan, Keith N. Johnson.



Your Page AND OURS

Mercedes Bs. As.

Dear Editors:

I WANT you to know how much I enjoy THE IMPROVEMENT ERA. I have read it for a number of years and I see the progress and development of this magazine. It helps me very much to understand more clearly the gospel and I am glad to be able to read it in English. After reading this magazine I feel strengthened spiritually.

From the Argentina Mission I desire that the Lord may bless you and your work so that your magazine may grow every month, and year.

Sincerely yours,
Sister Betty Campi

Dear Editors:

JUST a few days after I was baptized in March 1948, I saw a copy of THE IMPROVEMENT ERA for the first time; it is now my favorite magazine.

Through the pages of this magazine I have learned much about the pioneers of your great state and the teachings of the Church. This has been a great inspiration to me and has helped me daily.

Sincerely,
Sara Downs

Mexican Mission

Dear Editors:

WE of the Mexican Mission wish to thank you for the splendid work you are doing in publishing such a wonderful and interesting magazine. Especially do the missionaries enjoy the publication because here in Mexico we are so isolated from the regular activities of the Church in the States.

Your Brethren,
Elder Merrill J. Langford
Department of Literature

Pine City, New York

Dear Editors:

THOUGH not a Latter-day Saint I wish to give the testimony that the ERA has been a source of hope and inspiration to me.

/s/ Thomas D. Milligan



ADDRESS OF L.D.S. SERVICEMEN'S HOME
1104 24th St., Cor. 24th & "C," San Diego, Calif.

Calgary, Alta., Canada

Dear Editors:

WE should like to express our gratitude for the fine reading in the ERA. I have always had access to the ERA in my parents' home and did not appreciate it as I should have. Now, with a home of my own I look forward to the evenings with my wife, my son, and the ERA, more than I did at home, and to follow the good advice our leaders always have for us in its pages.

Thanks again for a fine magazine, and I hope it continues as educational and instructive as it is now.

Sincerely
/s/ M. W. Forsyth

THE LIGHT TOUCH

State of Mind

A group of young men were working on a boring job of assembly packing.

One young man noticing it was only ten o'clock in the morning said: "Oh, I wish it were twelve o'clock." ...

"Twelve o'clock, nothing," said a boy beside him. "I wish it were five o'clock."

Someone else remarked, "I wish it were five o'clock on Friday."

An older man was heard to say: "Just listen to them wishing their lives away. As for me, I try to enjoy every hour as it passes."

Too many people can't open their mouths without putting their feats in them.

One day a group of men were building a mammoth wall. A stranger walked up and said to one of the workers. "That's a mighty big job you have on your hands."

The worker laughed and replied: "It isn't so bad. You do it one brick at a time."

Point of View

A Texan was trying to impress upon a Bostonian the valor of the heroes of the Alamo. "I bet you never had anybody so brave around Boston," said the Texan.

"Did you ever hear of Paul Revere?" asked the Bostonian. "Paul Revere?" said the Texan. "Isn't he the guy who ran for help?"

Not Even One

"Who was the first man?" asked the visiting school inspector.

"Adam!" shouted a number of boys.

"Who," went on the inspector, "was the first woman?"

"Eve" came the general shout.

"Who was the meekest man," went on the inspector.

"Moses," came the reply.

"And who was the meekest woman?" the inspector continued.

The class was silent. The children looked blankly at one another but none could answer. Finally a grimy little hand went up.

"Well, and who was it?" asked the inspector.

"There wasn't any," came the boy's reply.

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